



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

JPL RESEARCH LIBRARIES

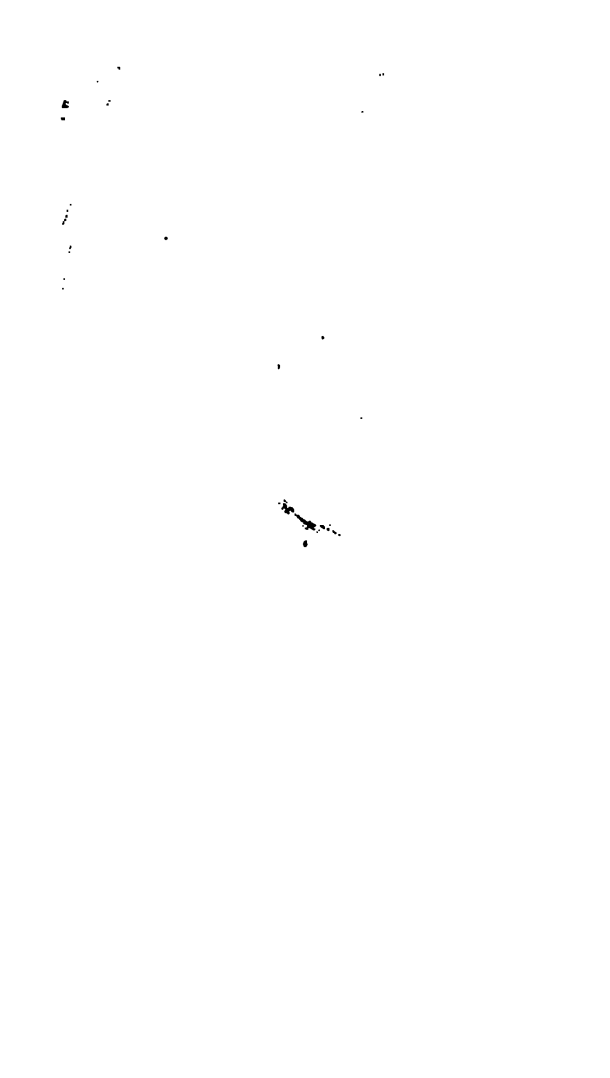


433 07025009 1



















100

THE
BEAUTIES
OF
HESTERFIELD,

CONSISTING OF
SELECTIONS FROM HIS WORKS.

BY ALFRED HOWARD, ESQ.

FOURTH AMERICAN EDITION.

BOSTON:
PUBLISHED BY CHARLES EWER,
No. 141 Washington Street.

1831.

742682 A

**ASTOR, LENOX AND
TILDEN FOUNDATIONS**

R

1934

L

NOV 1934

CONTENTS.

	Page
ce of Mind,	8
cent Man,	7
enseable Accomplishments,	8
ation in the Male Sex,	9
ation in the Female Sex,	17
ional Remarks on Affectation,	25
nding Army satirised,	30
ride of Birth,	41
acter of Lord Bollingbroke,	47
neries,	50
ction of Children,	51
non-place Observations,	52
al Condolence with Ladies of Fashion on their ual Rustication,	54
un,	62
Drama,	70
.	72
Drinking Club,	74
olly of immoderate Drinking,	89
ng,	96
ickling,	103
and Eye Glasses,	112
r of Education,	121
Painting,	122
le Dress,	129
ess and Gentleness ought to be combined,	137
lship,	143
Breeding,	147
Company,	152
ny,	156
fanner of reading History,	166
annerous Man of Honour,	167
ur,	179
.	180

Unprepossessing appearance,	
Method,	
Character of Montesquieu,	
Characters of the Dukes of Ormond and Marlborough,	
Party-Spirit,	
Passionate People,	
Pedantry,	
Satire on pensioned Peers,	
Perfection to be aimed at,	
The Folly of Persecution,	
The Danger of Platonic Attachment,	
The true Enjoyment of Pleasure,	
Religion and Morality,	
Character of the Earl of Scarborough,	
Self-Conversation,	
On the Employment of Time,	
Tolerance,	
Vanity,	
The minor Virtues,	
Voltaire and Louis XIV.,	
Vulgarity,	
Character of Sir Robert Walpole,	
Character of Mr. Pulteney,	

CHESTERFIELD.

ABSENCE OF MIND.

WHAT is commonly called an absent man, is commonly either a very weak, or a very affected man: but, be he which he will, he is, I am sure, a very disagreeable man in company. He fails in all the common offices of civility; he seems not to know those people to-day, with whom yesterday he appeared to live in intimacy. He takes no part in the general conversation; but, on the contrary, breaks into it, from time to time, with some start of his own, as if he waked from a dream. This (as I said before) is a sure indication either of a mind so weak that it is not able to bear above one object at a time; or so affected, that it would be supposed to be wholly engrossed by, and directed to some very great and important objects. Sir Isaac Newton, Mr. Locke, and (it may be) five or six more, since the creation of the world, may have had a right to absence, from that intense thought which the things they were investigating required. But if a young man, and a man of the world, who has no such avocations to plead, will claim and exercise that

742682 A

**ASTOR, LENOX AND
TILDEN FOUNDATIONS**

R

1934

L

NY 100
100 100 100



CHESTERFIELD.

shows me no contempt; whereas, the absent man, silently indeed, but very plainly, tells me that he does not think me worth his attention. Besides, can an absent man make observations upon the characters, customs, and manners of the company? No. He meets in the best companies all his lifetime (if he will admit him, which, if I were they, I would not), and never be one jot the wiser. I never will converse with an absent man; one may as well talk to a deaf one. It is, in truth, a practical blunder, to address ourselves to a man who, we see plainly, neither hears, minds, nor understands us. Moreover, I aver, that no man is, in any degree, fit for either business or conversation, who cannot, and does not, directly command his attention to the present object, and that what it will.

AN ABSENT MAN.

You have often seen, and I have as often made you observe, L**'s distinguished inattention and awkwardness. Wrapped up, like Laputan, in intense thought, and, possibly, sometimes in no thought at all (which, I believe, is very often the case with absent people), he does not know his most intimate acquaintances by sight, or answers them as if he were upon cross purposes. He leaves his hat in one place, his sword in another, and would leave his

... I sincerely value a
him for his parts, learning, and virtue
the soul of me, I cannot love him in

INDISPENSABLE ACCOMPLISHMENT

I here subjoin a list of all those :
ornamental accomplishments (without
man living can either please, or ri
world), which hitherto I fear you
which only require your care and at
possess.

To speak elegantly, whatever lang
speak in : without which nobody will
with pleasure, and consequently you v
a very little purpose.

An agreeable and distinct elocutio
at which nobody will hear you with
his every body may acquire and

A genteel carriage and graceful motions, in the air of a man of fashion. A good dancing-master, with some care on your part, and the imitation of those who excel, will soon teach this about.

To be extremely clean in your person, and perfectly well dressed, according to the fashion, be that what it will. Your negligence of dress, while you were a school-boy, was pardonable, but would not be so now.

Upon the whole, take it for granted, that, without these accomplishments, all you know, and all you can do, will avail very little.

AFFECTATION IN THE MALE SEX.

Monsieur de la Rochefoucault very justly observes, that people are never ridiculous from what is real, but from their affected characters: they cannot help being what they are, but they can help attempting to appear what they are.

A hump-back is by no means ridiculous, unless it be under a fine coat; nor a weak understanding, unless it assumes the lustre and ornaments of a bright one. Good nature consoles and pities the inevitable defects of body and mind, but is not obliged to treat acquired ones with the least indulgence. Those who would pass upon the world talents which they have not, are as guilty, in the common course of society, as those who, in the way of trade, would put off false money, knowing it to







17

!

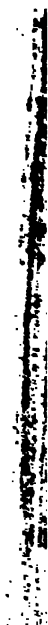
.

2

1571

1571

YEE
Chen-rh...







tenderness and benignity of heart, endear them to us, either to animate or soothe our sorrows ; but how arrogant, and how shocking do they become by the rage of ambition, or the pride which agitates and swells those breasts, where love, friendship, and tender care, should reign. Let Flavia be their model, who, could support any character, and is never misled by fancy or vanity, but guided singly by reason ; whatever she suffers is the manifest result of a happy nature and good understanding ; though she knows ever women ought, and, it may be, they are required to know, she conceals her superiority she has, with as much care as she takes to display the superiority they have ; she conforms herself to the turn of the party she is in, but in a way of rather to be distanced, than desiring to take the lead. Are they women ?

those who only affect to be so. As her good breeding proceeds jointly from good nature and good sense, the former inclines her to oblige, and the latter shows her the easiest and best way of doing it. Woman's beauty, like man's wit, is generally fatal to the owners, unless directed by a judgment which seldom accompanies a great degree of either: her beauty seems but the proper and decent lodging for such a mind; she knows the true value of it, and, far from thinking that it authorizes impertinence and coquetry, it redoubles her care to avoid those errors, that are its usual attendants. Thus she not only unites in herself all the advantages of body and mind, but even reconciles contradictions in others; for she is loved and esteemed, though envied by all.

ADDITIONAL REMARKS ON AFFECTATION.

Most people complain of Fortune, few of Nature; and the kinder they think the latter has been to them, the more they murmur at what they call the injustice of the former.

Why have not I the riches, the rank, the power, of such and such? is the common expostulation with Fortune: but why have not I the merit, the talents, the wit, or the beauty, of such and such others? is a reproach rarely or never made to Nature.

The truth is, that Nature, seldom profuse, and seldom niggardly, has distributed her gifts

at there are potentially, if I may use that
antic word, many Bacons, Lockes, Newts
esars, Cromwells, and Marlboroughs, at
ough tail, behind counters, and, perha
zen among the nobility; but the soil must
ultivated, and the seasons favourable, for
uit to have all its spirit and flavour.

If sometimes our common parent has b
little partial, and not kept the scales qu
zen; if one preponderates too much, we thi
to the lighter a due counterpoise of var
hich never fails to set all right. Henc
appens, that hardly any one man would, w
it reserve, and in every particular, cha
ith any other.

Though all are thus satisfied with the
nsations of Nature, how few listen to
oice! how few follow her as a guide!
in she points out to us the plain and di
ay to truth; vanity, fancy, affectation,
shion, assume her shape, and wind us thro

station is the only source, and at the same time the only justifiable object, of ridicule. Man whatsoever, be his pretensions what he will, has a natural right to be ridiculous : an acquired right, and not to be acquired without some industry ; which, perhaps, is the reason why so many people are so jealous and ambitious of it. Even some people's vices are their own, but affected and adopted, though at the same time unenjoyed, in hopes of shining in those fashionable societies, where the reputation of certain vices gives lustre. In these, the execution is commonly as awkward as the design is absurd ; and the ridicule equals the guilt.

This calls to my mind a thing that really happened not many years ago. A young fellow of some rank and fortune, just let loose from the university, resolved, in order to make his way in the world, to assume the shining character of, what he called, a rake. By way of learning the rudiments of his intended profession, he frequented the theatres, where he was often drunk, and always noisy. Being one night at the representation of that most absurd play, the *Libertine destroyed*, he was so amused with the profligacy of the hero of the piece, that, to the edification of the audience, he swore many oaths that he would be the *libertine destroyed*. A discreet friend of his, who sat by him, kindly represented to him, that to be the *libertine* was a laudable design,

and insisted upon being the libertine, and
owned. Probably he was so; at least
presumption is in his favour. There are, I
persuaded, so many cases of this nature, that
on my own part, I would desire no greater
towards the reformation of manners for
the next twenty years than that our people should
have no vices but their own.

The blockhead, who affects wisdom, because
nature has given him dulness, becomes ridiculous
only by his adopted character; whereas
he might have stagnated unobserved in his
element, or perhaps have engrossed de-
lected shells, and studied heraldry, or lo-
th some success.

The shining coxcomb aims at all, and deci-
sively upon every thing, because nature
has given him pertness. The degree of parts
and animal spirits, necessary to constitute that char-
acter, if properly applied, might have made
him useful in many parts of life: but his aff-

most ridiculously spin out the rotten thread of his former gallantries. He dresses, languishes, ogles, as he did at five-and-twenty; and modestly intimates that he is not without a *bonne fortune*, which *bonne fortune* at last appears to be the prostitute he had long kept, not to himself, whom he marries and owns, because "the poor girl was so fond of him, and so desirous to be made an honest woman."

The sexagenary widow remembers that she was handsome, but forgets that it was thirty years ago, and thinks herself so, or, at least, very *likeable*, still. The pardonable affectations of her youth and beauty unpardonably continue; increase even with her years, and are doubly exerted in hopes of concealing the number. All the gaudy, glittering parts of dress, which rather degraded than adorned her beauty in its bloom, now expose to the highest and justest ridicule her shrivelled or her overgrown carcass. She totters or sweats under the load of her jewels, embroideries, and brocades, which, like so many Egyptian hieroglyphics, serve only to authenticate the venerable antiquity of her august mummy. Her eyes dimly twinkle tenderness, or leer desire; their language, however inelegant, is intelligible, and the half-pay captain understands it. He addresses his vows to her vanity, which assures her they are sincere. She pities him, and prefers him to credit, decency, and every social

... as a jail.

Self-love, kept within due bounds, is a rational and useful sentiment. It is, in itself, not love too, as Mr. Pope has very justly said; it is the spring of many good actions, and not of no ridiculous ones. But self-flattery is the ape or caricature of self-love, and it is no more than to heighten the ridicule of other flattery, it is the most profusely and greedily swallowed, where it is deserved. I will conclude this subject with the substance of a fable of the ingenious Monsieur De La Motte, which seems not incompatible to it.

Jupiter made a lottery in heaven, in which both mortals, as well as gods, were allowed tickets. The prize was *wisdom*; and the gods got it. The mortals murmured, and the gods of foul play. Jupiter, to wipe the aspersion, declared another lottery for mortals singly and exclusively of the gods. The result was *folly*. Then...

so obvious, and so nearly resembling those for which they were at first intended, that it is surprising how they could have so long escaped the sagacity of mankind. For instance, printing, though used but within these few centuries, has in reality been invented thousands of years; and it is astonishing that it never occurred to those, who first stamped images and inscriptions upon metals, to stamp likewise their thoughts upon wax, boughs of trees, or whatever else they wrote upon.

This example should hinder one from thinking any thing brought to its *ne plus ultra* of perfection, when so plain an improvement lay for many ages undiscovered.

The scheme I am now going to offer to the public is of this nature, so very plain, obvious, and of such evident emolument, that I am convinced my readers will be both surprised and concerned that it did not occur to every body, and that it was not put in practice many years ago.

I took the first hint of it from an account a friend of mine gave me, of what he himself had seen practised with success at a foreign court; but I have extended it considerably, and I flatter myself that it will, upon the strictest examination, appear to be the most practicable and useful, and, at this time, necessary project, that has, it may be, ever been submitted to the public.

—lady with a Gr
whose dominions and revenues w
as his birth was great and illust
are some few such in the augu
body. This prince made him p
whenever he should return to i
would take him in his way, and i
visit in his principality. Accord
time afterwards, about two years a
ed upon his serene highness; v
apprized a little beforchand of h
resolved to receive him with all poss
of honour and distinction.

My friend was not a little surpris
himself conducted to the palace,
line of soldiers, resting their firelock
drums beating a march. His high
observed his surprise, and who, by
was a wag, after the first complim
upon such occasions, spoke very grav
thus:

“I do not

near me that has not made an augmentation in his forces, some of four, some of eight, and some even of twelve men; so that you must be sensible it would have been consistent neither with my honour nor safety, not to have increased mine. I have therefore augmented my army up to forty effective men, from but eight-and-twenty, that there were before; but, in order not to overburthen my subjects with taxes, nor oppress them by the quartering and insolence of my troops, as well as to remove the least suspicion of my designing any thing against their liberties, to tell you the plain truth, my men are of wax, and exercise by clock-work. You will easily perceive," added he, smiling, "that, if I were in any real danger, my forty men of wax are just as good a security to me, as if they were of the very best flesh and blood in Christendom: as for dignity and show, they answer the purpose full as well, and in the mean time they cost me so little that our dinner will be much the better for it."

My friend respectfully signified to him his sincere approbation of his wise and prudent measures, and assured me that he had never in his life seen finer bodies of men, better sized, nor more warlike countenances.

The ingenious contrivance of this wise and warlike potentate struck me immediately, as a hint that might be greatly improved to the public advantage, and without any one inconvenience, at least that occurred to me. I have

more skilled in military matters than I

I ask but two *post-data*, which I think be denied me ; and then my proposal strates its own utility.

First, that, for these last five-and-years, our land forces have been of no use soever, nor even employed, notwithstanding almost uninterrupted disturbances that have been in Europe, in which our interest has been as nearly concerned as ever they are likely to be for these five-and-twenty years to come.

Secondly, that our present army is a great expense to the nation, and has bred jealousies and discontents in the minds of his majesty's subjects.

I therefore humbly propose, that, from after the 25th day of March next, 1747, the present numerous and expensive army be wholly disbanded, the commissioned officers be paid, and that proper persons be author

It appears from my first *postulatum*, that this future army will be, to all intents and purposes, as useful as ever our present one has been ; and how much more beneficial it will be, is what I now beg leave to show.

The curious are often at great trouble and expense to make imitations of things, which things are to be had easier, cheaper, and in greater perfection themselves. Thus infinite pains have been taken of late, but, alas ! in vain, to bring up our present army to the nicety and perfection of a waxen one : it has proved impossible to get such numbers of men, all of the same height, the same make, with their own hair, timing exactly together the several motions of their exercise, and, above all, with a certain military fierceness, that is not natural to British countenances : even some very considerable officers have been cashiered for wanting *some of the properties of wax*.

By my scheme, all these inconveniences will be entirely removed ; the men will be all of the same size, and, if thought necessary, of the same features and complexion : the requisite degree of fierceness may be given them, by the proper application of whiskers, scars, and such like indications of courage, according to the tastes of their respective officers ; and their exercise will, by the skill and care of Myn Heer Von Pinchbeck, be in the highest German taste, and may possibly arrive at the *one motion* that great desideratum in our dis-

reviews and military exertations.

I am here aware that the grave Mrs borne* will seriously object, that this is not being alive, cannot be useful; and the more lively and ingenious Mr. Walham* may possibly insinuate, that a w army is not likely to stand fire well.

To the lady, I answer thus beforehand, if, in the late times of war, our present has been of no more use than a waxen o waxen one will now, in time of peace, be as ful as they; and, as to any other reasons she or her whole sex may have, for prefe a live standing army to this, they are cons ations of a private nature, and must not v against so general and public a good.

To the pleasant squire I reply, that army will stand its own fire very well; v is all that seems requisite.

But give me leave to say, too, that an thus constituted will be very far from

lish monarchs in the Tower are ne-
but with the profoundest respect and
; and that bold and manly represen-
tation VIII. never fails to raise the
images of one kind or another in its
of both sexes. Such is the force of
it, though but in wax, upon the minds
and loyal subjects.

ever saw the court of France lately
here in wax-work, without a due
sensible that an habitual good cour-
served respectfully bowing to their
majesties, and was at last only
of his error by the silence of the
a army of the same materials will
ave still a stronger effect, and be
sufficient to keep the peace, without
of breaking it.

ers will observe, that I only propose
of the private men, for, upon many
would by no means touch the com-
f the officers. In the first place,
of them deserve very well of the
d in the next place, as they are all
ent, I might, by proposing to deprive
their commissions, be suspected of
aws, which I protest I have not. I
efore desire, that the present set of
y keep the keys, to wind up their
giments, troops, or companies; and
ter key to the whole army be lodg-
hands of the general in chief for the

expensive, and gives uneasiness to many of his majesty's good subjects, the advantages of my scheme will appear.

The chief expense here will be the prime cost: and I even question whether it will exceed the price of live men, of the proportions, and tremendous aspects, I propose these should be of. But the saving will be so considerable, that I appeal to every sensible and impartial man in the kingdom, if he does not think this would be now much more flourishing and powerful, if, for these twenty years last past, we had had no other army.

Another considerable advantage consists in the great care and convenience with which these men will be quartered in the country where, far from being an oppression or a burthen to the public houses, they will be a genteel ornament and decoration to them instead of being inflicted as a punishment on the distressed.

never for carrying my project too
old, for certain reasons, not extend
assent, to Gibraltar, but would leave
there alive as long as it can keep

ody put the Jacobite upon me, and
am paving the way for the preten-
banding this army. That argument
readbare ; besides, let those take the
themselves, who would exchange
ons of the people for the fallacious
an unpopular standing army.

I know I am suspected by some
be no friend to the present ministry,
most carefully avoid inserting any
his project that might look peevish,
design to deprive them of any of the
means of carrying on the govern-
have therefore already declared, that
propose to affect the commissions of
officers, though a very great saving
e to the public thereby. And I
her provide, that, in the disbanding
t army, an exact account should be
very soldier's right of voting in elec-
where, and that the like number of
for the same places, shall be reserved
egiment, troop, or company, of this
; these votes to be given collective-
officers of the said regiment, troop,
y, in as free and uninfluenced a man-

, - would provide, that **Mani Day*** shall, as at present, have the entire ing of this new army, so scrupulous and distressing the administration.

People are generally fond of their own acts, and it may be I look upon this the partiality of a parent; but I protest cannot find any one objection to it. It save an immense expense to the nation, remove the fears that at present disturb the mind many, and answer every one of the purposes to which our present army has been applied. The numbers will sound great and formidable abroad; the individuals will be gentle and peaceable at home; and there will be an increase to the public of above 50,000 hands labour and manufactures, which at present either idle, or but scurvily employed.

I cannot, I own, help flattering myself, that this scheme will prevail, and the more so from the very great protection and success which it has lately

THE PRIDE OF BIRTH.

The notion of *birth*, as it is commonly called and established by custom, is, like duelling, the manifest result of *the prejudices of the many, and of the designs of a few*. It is the child of Pride and Folly, coupled together by that industrious pander, Self-Love. It is surely the strongest instance, and the weakest prop, of human vanity. If it means any thing, it means a long lineal descent from a founder, whose industry or good fortune, whose merit, or perhaps whose guilt, has enabled his posterity to live useless to society, and to transmit to theirs their pride and their patrimony. However, this extravagant notion, this chimerical advantage, the effect of blind chance, where prudence and option cannot even pretend to have the least share, is that *FLX*, which, by a kind of Egyptian superstition, custom all over Europe has deified, and at whose tawdry shrine good sense, good manners, and good nature, are daily sacrificed.

The vulgar distinction between people of *birth* and people of *no birth* will probably puzzle the critics and antiquaries of the thirtieth or fortieth centuries, when, in their judicious or laborious researches into the customs and manners of these present times, they shall have reason to suppose, that, in the sixteenth, seventeenth, and eighteenth centuries, the island of Great Britain was inhabited by two

... duty will be how to accou
and that, as it commonly does, will en
attention of the learned. The case
mus's men will doubtless be urged as
point, to prove the possibility of th
and the truth of it will be confirmed
records of the university of Oxford,
will appear that an unborn person, ca
that reason *Terræ Filius*, annually ent
that university with an oration in the t

I therefore take with pleasure this o
nity of explaining and clearing up this d
to my remotest successors in the repu
letters, by giving them the true meaning
several expressions of *great birth*, *nob*
and *no birth at all*.

Great and illustrious birth is ascertain
authenticated by a pedigree, carefully p
ed in the family, which takes at least ar
time to unroll, and, when unrolled, di
twenty intermarriages of ...

repository of good sense and useful knowledge. If this great birth is graced with a peerage, so much the better ; but if not, it is no great matter ; for, being so solid a good in itself, it wants no borrowed advantages, and is unquestionably the most pleasing sentiment that a truly generous mind is capable of feeling.

Noble birth implies only a peerage in the family. Ancestors are by no means necessary for this kind of birth ; the patent is the midwife of it, and the very first descent is noble. The family arms, however modern, are dignified by the coronet and mantle ; but the family livery is sometimes, for very good reasons, laid aside.

Birth, singly, and without any epithet, extends, I cannot possibly say how far, but negatively it stops where useful arts and industry begin. Merchants, tradesmen, yeomen, farmers, and ploughmen, are not *born*, or at least in so mean a way as not to deserve that name ; and it is perhaps for that reason, that their mothers are said to be *delivered*, rather than *brought to bed* of them. But baronets, knights and esquires, have the honour of being *born*.

I must confess that, before I got the key to this fashionable language, I was a good deal puzzled myself with the distinction between *birth* and *no birth* ; and, having no other guide than my own weak reason, I mistook the matter most grossly. I foolishly imagined, that *well-born* meant born with a sound mind in a sound body ; a healthy, strong constitution,

l genealogical tree. I communicated doubts, and applied for information to my worthy and curious friend, the celebrated Mannon, whose valuable collection of fossil minerals, lately sold, sufficiently proved her skill and researches in the most recondite arts of nature. She, with that frankness and humanity which were natural to her, assured me that it was all a vulgar error, in which, however, the nobility and gentry prided themselves, but that in truth she had never observed the children of the quality to be wholer and stronger than others, but rather the contrary; which difference she imputed to certain causes, which I shall not here specify. Natural, and I dare say, to the best of observation, true account, confirmed me in my former philosophical error. But still, not thoroughly satisfied with it, and thinking that there must be something more in what was so

"... I determined to get a

ed to him, he spoke to me in the following :

lieve, Mr. Fitz-Adam, you are not, for s, ignorant of the antiquity of my family, / authentic records I can trace to king some of whose blood runs at this mo-my veins, and I will not conceal from : I find infinite inward comfort and ion in that reflection. Let people rth laugh as much as they please at tions ; they are not imaginary ; they ; they are solid ; and whoever is *well* glad that he is so. A merchant, a an, a yeoman, a farmer, and such sort le, may perhaps have common honesty gar virtues ; but, take my word for it, e refined and generous sentiments of courage, and magnanimity, can only ncient and noble blood. What shall a tradesman, or any mean-born man, to at and heroic virtues ? Shall it be the s of his ancestors ? He has none. it be that impure blood that rather s than circulates in his veins ? No ; *birth* and *noble blood* are the only true of great virtues. This truth appears ong brutes, who, we observe, never de-e, except in cases of misalliances with fferiors. Are not the pedigrees of cocks, &c. carefully preserved, as the iling proofs of their swiftness and ? I repeat it again, *birth* is an ines-

cogency of his arguments,
of his facts, had entirely removed
and convinced me of the unsuspec-
tages of illustrious birth, and u-
added that my own vanity was gr-
by it, in consequence of my bein-
scended from the first man.
friend looked grave, and seeme
pleased ; whether from a suspic
jesting, or upon an apprehension
to *out-descend* him, I cannot det-
contented himself with saying,
necessary consequence, neither, I
since I have read somewhere of
Adamites ; which opinion did r
an absurd one."

Here I took my leave of him,
full of reflections upon the astu-
of self-love that can extract co-

CHARACTER OF LORD BOLINGBROKE.

Lord Bolingbroke has both a tongue and pen to persuade; his manner of speaking in private conversation is full as elegant as his writings; whatever subject he either speaks or writes upon, he adorns it with the most splendid eloquence; not a studied or laboured eloquence, but such a flowing happiness of diction, which (from care perhaps at first) is become so habitual to him, that even his most familiar conversations, if taken down in writing, would bear the press, without the least correction either as to method or style. If his conduct, in the former part of his life, had been equal to all his natural and acquired talents, he would most justly have merited the epithet of all-accomplished. He is himself sensible of his past errors: those violent passions, which seduced him in youth, have now subsided by age; and, like him as he is now, the character of all-accomplished is more his due than any man's ever knew in my life.

But he has been a most mortifying instance of the violence of the human passions, and of the weakness of the most exalted human reason. His virtues and his vices, his reason and his passions, did not blend themselves by a gradation of tints, but formed a shining and sudden contrast. Here the darkest, there the most splendid colours; and both rendered more striking from their proximity. Im-

decorum. His fine imagination heated and exhausted with his brating and deifying the night ; and his convivial joys all the extravagancy of France. Those passions were stronger, Ambition. The form of his constitution and his character destroyed both his fortune and

He has noble and generous sentiments than fixed reflected principles and friendship ; but they are not lasting, and suddenly and often opposite extremes, with regard to persons. He receives the civilities of civility as obligations, which interest ; and resents with passionate advertencies of human nature.

ries about him. It is his pocket-money, and he never has occasion to draw upon a book for any sum. He excels more particularly in history; as his historical works plainly prove. The relative political and commercial interests of every country in Europe, particularly of his own, are better known to him than perhaps to any man in it; but how steadily he has pursued the latter, in his public conduct, his enemies, of all parties and denominations, tell with joy.

He engaged young, and distinguished himself in business; and his penetration was almost intuition. I am old enough to have heard him speak in parliament. And I remember, that, though prejudiced against him by party, I felt all the force and charms of his eloquence. Like Belial, in *Milton*, "he made the worse appear the better cause." All the internal and external advantages and talents of an orator are undoubtedly his. Figure, voice, elocution, knowledge, and, above all, the purest and most florid diction, with the justest metaphors and happiest images, had raised him to the post of secretary at war at four-and-twenty years old; an age at which others are hardly thought fit for the smallest employments.

During his long exile in France, he applied himself to study with his characteristical ardour; and there he formed and chiefly executed the plan of a great philosophical work. The common bounds of human knowledge are too narrow for his warm and aspiring imagination.

imagination ; where endless ways
the defect of unattainable know
often usurp both its name and its

— He has had a very handsome
most engaging address in his air
he has all the dignity and good-b
a man of quality should or c
which so few, in this country :
have.

He professes himself a de
in a general Providence, but
though by no means rejecting, \
supposed,) the immortality of t
future state.

— Upon the whole of this extr
what can we say, but, Alas ! poor

CEREMONIES.

them. The knowledge of the world teaches one to deal with different people differently, and according as characters and situations require. The *versatile ingenium* is a most essential point; and a man must be broke to it while he is young.

CORRECTION OF CHILDREN.

As for my godson, who, I assure you without compliment, enjoys my next warmest wishes, you go a little too fast, and think too far beforehand. No plan can possibly be now laid down for the second seven years. His own natural turn and temper must be first discovered, and your then situation will and ought to decide his destination. But I will add one consideration with regard to these first seven years. It is this. Pray let my godson never know what a blow or a whipping is, unless for those things for which, were he a man, he would deserve them; such as lying, cheating, making mischief, and meditated malice. In any of those cases, however young, let him be most severely whipped. But either to threaten or whip him, for falling down, or wetting himself, or not standing still to have his head combed and his face washed, is a most unjust and absurd severity; and yet all these are the common causes of whipping. This hardens them to punishment, and confounds them as to the causes of it; for if a poor child is to be equally whipped for

the law would punish him as a ma

COMMON-PLACE OBSERVAT

Having mentioned common-pla
tions, I will particularly caution
either using, believing, or appro
They are the common topics of v
coxcombs ; those who really have
utmost contempt for them, and sc
laugh at the pert things that tho
wits say upon such subjects.

Religion is one of their favourite
all priest-craft ; and an invention co
carried on by priests, of all religio
own power and profit : from this
false principle flow the common-pl
jokes and insults upon the clergy.

Another common topic for false wit, and cold raillery, is matrimony. Every man and his wife hate each other cordially ; whatever they may pretend, in public, to the contrary. The husband certainly wishes his wife at the devil, and the wife certainly cuckolds her husband. Whereas I presume that men and their wives neither love nor hate each other the more, upon account of the form of matrimony which has been said over them. The cohabitation, indeed, which is the consequence of matrimony, makes them either love or hate more, accordingly as they respectively deserve it ; but that would be exactly the same between any man and woman who lived together without being married.

These and many other common-place reflections upon nations, or professions, in general (which are at least as often false as true), are the poor refuge of people who have neither wit nor invention of their own, but endeavour to shine in company by second-hand finery. I always put these pert jackanapeses out of countenance, by looking extremely grave, when they expect that I should laugh at their pleasantries ; and by saying, *Well, and so ?* as if they had not done, and that the sting were still to come. This disconcerts them ; as they have no resources in themselves, and have but one set of jokes to live upon. Men of parts are not reduced to these shifts, and have the utmost contempt for them ; they find proper

L CONDOLENCE WITH LADIES OF
ON THEIR ANNUAL RUSTICATION

gh the separation of the parliament ge
sponds the vigour of political alter
doubt it creates domestic ones, not l
and acrimonious; and, possibly, t
als of both houses may find as wa
s at home as any they have met w
the course of the session.

air motion for adjourning into the cou
believe, seldom seconded by their w
aughters; and if at last they carry
re by the exertion of their authority,
e cogency of their reasoning.

his act of power, so strenuously with
st, and so unwillingly submitted to a
but an indifferent foundation of dor
ment: and

Nay, even in the female reigns of queen Elizabeth and queen Anne, I cannot discover that any advice, or application of this nature, has ever been directed to the fair sex; as if their uneasiness and dissatisfaction were matters of no concern to the peace and good order of the kingdom in general.

For my own part, I see this affair in a very different light, and I think I shall do both my country and the ministry good service, if, by any advice and consolation I can offer to my fair countrywomen, in this their dreadful time of trouble and trial, I can alleviate their misfortunes, and mitigate the horrors of their retirement; since it is obvious, that the people in the country, who see things but at a distance, will never believe that matters go right, when they observe a general discontent in every one but the master of the family, whose particular tranquillity they may, possibly, ascribe to particular reasons, and not to the happy state of the public. Besides that, my real concern and regard for the fair sex excites my compassion for them, and I sympathize with them in that scene of grief and despair, which the prospect of their six months' exile presents to them.

I own I have been so sensibly touched, as I have gone along the streets, to see, at the one pair of stairs windows, so many fine eyes, bathed in tears, and dismally fixed upon the fatal wagons loading at their doors, that I re-

... for our condit
rious afflictions to which we
bid us not be grieved at misfort
with prosperity; and unden
those imaginary ills of old a
loss of friends, fortune, &c.
be ills, if we were but wise &
affected by them. But I have
in their writings, any consolati
fair sex, to support and strengt
the rigours of a country life.
barbarous custom of confining
the year in the country was
among the ancients, whether th
looked upon as above comfort
tion, or whether the Goths an
not have deprived the learned
valuable treatises, I cannot tell
tain that I ha-

I first address myself to those ladies, whose distinguished beauty, delicacy, and accomplishments, justly place them at the head of the pleasures and fashion of the town. Their will is the law, and their example the model, of the polite world; possessed, one half of the year, of more than imperial sway, the other half, they groan under the usurped power of their husbands. Nay, even the superior beauty of many ladies, like the superior merit of many illustrious Athenians, has often both caused and prolonged their exile. Can kings deposed and imprisoned experience a more cruel reverse of fortune than this? Their case is certainly above comfort; and I own I am at a loss what to recommend to them. *Succedanea* there are none: I shall only endeavour to suggest lenitives.

I am not absurd enough even to hint the usual rural recreations, of fetching a walk, a horse race, an assize ball, or a sillabub under the red cow; which must all of them be exceedingly shocking to their delicacy. Besides, I know, that, at their first arrival in the country, they **entirely give up all hopes, not only of pleasure, but of comfort, and, from a just contempt of whatever they are to see or hear, plunge themselves into an august melancholy, and a sullen despair, like captive princesses in a tragedy.**

I wish I could procure them a six months' sleep, or annihilation; but, as that is not in my power, the best advice I can give them is, to carry down a provision of the tenderest books,

out the season. Besides the descriptions of the flowery and tender heroines so often bewailed of their much-loved heroes, with a little imagination and an effort to render the solitary prospect of the fields a little more supportable.

This serious study may sometimes be relieved by short and practical lessons in the French language furnished in the dance. Here the catastrophe and nature has its share, as well as so that a lady may exactly fit what happens to be in.

If a gentle languor only inspires sentiments, she may find, in the whatever can be said upon *le* (the heart and the mind).

del. They are likewise of a
ating temper, and can let them-
country recreations; they do
neighbouring assembly, nor the
agoons who commands at it,
flow a glass of red wine and a
evening, when hospitably ten-
the squire's lady, or the parson's
a pinch, can make up a country
with the help of the butler, the
and a couple of chairs.

These are but condescensions too,
would be horribly ashamed of,
detected in the fact by any of
acquaintance; but still, with
summer goes off tolerably well,
bad weather, and long evenings,
cene. Then comes the dire do-
le; the lady exposes with satire
the rustic pleasures that detain
country; the husband retorts the
different nature, which, he con-
ter ladyship up to town: warmth
y grows eloquent, the husband
on that time, till the day is fixed
London, peace is banished the

ould be of sovereign efficacy in
and, like the waters of Lethe,
away the remembrance of these
incidents; but, if that cannot be
last resort I can recommend

out the season. Besides that, descriptions of the flowery vale tender heroines so often bewailed of their much-loved heroes, may of a little imagination and an elegy render the solitary prospect of the fields a little more supportable.

This serious study may sometimes be diversified by short and practical novels. The French language furnishes a good example. Here the catastrophe comes and nature has its share, as well as so that a lady may exactly fit the happens to be in.

If a gentle languor only inspires sentiments, she may find, in the cle whatever can be said upon *le cœur* (the heart and the

of the country ; with this just exception only, "that one could bear with it well enough for two or three months in the summer, with the company one liked, and without the company one disliked."

As for the more secret and tender letters, which are to go under two or three directions, and as many covers, the uppermost to be directed by trusty Betty, and by her given into the postman's own hand, they of course furnish out the most pleasing moments of confinement ; and I dare say I need neither recommend them, nor the attentive and frequent perusal of the answers returned to them.

But, as these occupations will necessarily meet with some interruption, and as there will be intervals in the day, when thoughts will claim their share, as at dinner with my lord or his neighbours, or on Sundays at church, I advise that they should be turned as much as possible from the many disagreeable, to the few agreeable prospects, which the country affords.

Let them reflect, that these absences, however painful for the time, revive and animate passions, which, without some little cessation, might decay and grow languid. Let them consider how propitious the chapter of accidents is to them in the country, and what charming events they may reasonably flatter themselves with, from the effusion of strong beer and port, and the friendly interposition of

should hope they may pass, o
the tedious time of their banish
very great anxiety; but, if tha
there is but one expedient more
to me, and which I have often kno
with success, that is, the colic, a
the stomach, to such a degree as
require the assistance of the Bath.
in the stomach I mean, is a clean,
temper, and by no means below w
first condition, and they should alw
by them, to be used as occasion
for, as its diagnostics are neither
certain, it is pleadable against husba
bours, and relations, without any p
being traversed.

As for those ladies who move but
sphere in town, their case is

on their model. They are likewise of a more accommodating temper, and can let themselves down to country recreations; they do not disdain the neighbouring assembly, nor the train of dragoons who commands at it. They can swallow a glass of red wine and a caroon, in the evening, when hospitably tendered them by the squire's lady, or the parson's wife; and, upon a pinch, can make up a country dance at night, with the help of the butler, the housekeeper, and a couple of chairs.

It is true, these are but condescensions too, which they would be horribly ashamed of, should they be detected in the fact by any of their London acquaintance; but still, with these helps, the summer goes off tolerably well, though bad roads, bad weather, and long evenings, enliven the scene. Then comes the dire domestic struggle; the lady exposes with satire and contempt the rustic pleasures that detain her in the country; the husband retorts the assurances of a different nature, which, he conceives, invite her ladyship up to town: warmth succeeds, the lady grows eloquent, the husband rises, and from that time, till the day is fixed for going to London, peace is banished the family.

The Bath would be of sovereign efficacy in this case too, and, like the waters of Lethé, would wash away the remembrance of these disagreeable incidents; but, if that cannot be compassed, the last resort I can recommend

How useful these my endeavours
service of my fair countrywomen I
cannot pretend to say ; but I hope, as
will be acceptable to them, and that
for my good intentions, they will ad-
per, with their tea-tables, to dissipate
the tedious moments of their retire-
ment.

DECORUM.

We are accused by the French, and
but too justly, of having no word in
guage, which answers to their word
which therefore we have been obliged
adopt, not having, as they say, the
equivalent.

It does not occur to me, that we
one word in our language, I hope not
same reason, to express the ideas which
comprehend under their word *les man-
nere* are too little.

thing, however, is unquestionably of
 nce, by whatever word it may be dig-
 r degraded, distinguished or mistaken;
 therefore be the subject of this paper
 ain and recommend it; and upon this
 I shall adopt the word *decorum*.

as I have some private reasons for
 ; not to lessen the sale of these my lu-
 ma, I must premise, that, notwithstand-
 serious introduction, I am not going
 h either religious or moral duties. On
 trary, it is a scheme of interest, which
 to communicate, and which, if the sup-
 haracteristic of the present age be true,
 should apprehend, be highly acceptable
 generality of my readers.

e it for granted that the most sensible
 rmed part of mankind, I mean people
 ion, pursue singly their own interests
 sures; that they desire, as far as pos-
 enjoy them exclusively, and to avail
 ves of the simplicity, the ignorance,
 prejudices, of the vulgar, who have
 the same strength of mind, nor the
 dvantages of education. Now it is
 that nothing would more contribute to
 irable end than a strict observance of
 rum, which, as I have already hinted,
 t extend to religious or moral duties,
 prohibit the enjoyment of vice, but only
 a veil of decency between it and the
 conceals part of its native deformity,

Those who would be respected by others first respect themselves. A certain purity and dignity of character commends respect, procures credit, and invites confidence; but the public exercise and ostentation has all the contrary effects.

The middle class of people in this country, though generally straining to imitate the manners of the great, have not yet shaken off the prejudices of their education; very many of them still believe in a Supreme Being, in a future state of rewards and punishments, and retain some of those coarse, home-spun notions of moral government. The rational system of materialism has not yet reached them, and, in my opinion, may be full as well it never should; for, though I am not of levelling principles, I am for promoting a due subordination from inferiors to

in the general transactions of life ; which advantage, frequently repeated, as it must be in the course of the year, amounts to a very considerable object.

To proceed to a few instances. If the courtier would but wear the appearance of truth, promise less, and perform more, he would acquire such a degree of trust and confidence, as would enable him to strike on a sudden, and with success, some splendid stroke of perfidy, to the infinite advantage of himself and his party.

A patriot, of all people, should be a strict observer of this *decorum*, if he would, as it is to be presumed he would, bear a good price at the court market. The love of his dear country, well acted and little felt, will certainly get him into good keeping, and perhaps procure him a handsome settlement for life ; but, if his prostitution be flagrant, he is only made use of in cases of the utmost necessity, and even then only by cullies. I must observe, by the by, that of late the market has been a little glutted with patriots, and consequently they do not sell quite so well.

Few masters of families are, I presume, desirous to be robbed indiscriminately by all their servants ; and as servants in general are more afraid of the devil, and less of the gallows, than their masters, it seems to be as imprudent as indecent to remove that wholesome fear, either by their examples, or their philosophical

...tention only in their respectations: but, take away those checks and restraints which the prejudices of their education have laid them under, they will soon act indiscriminately, and out of their several departments; which would probably create a little confusion in families, especially in numerous ones.

I cannot omit observing, that this *decorum* extends to the little trifling offices of common life; such as seeming to take a tender affectionate part in the health or fortune of your acquaintance, and a readiness and alacrity to serve them, in things of little consequence to them, and of none at all to you. These attentions bring in good interest; the wise and the ignorant mistake them for the sentiments of your heart, and give you their esteem and friendship in return. They will indeed, pay you in your own coin, or by a trade of commodities of equal value upon which

most unfeigned concern ; and I lay
 s opportunity most earnestly to re-
 o them the strictest observance of
 n. I will admit that a fine woman
 1 rank cannot have too many real
 at the same time, I do insist upon
 essentially her interest, not to have
 nce of any one. This decorum, I
 l conceal her conquests, and prevent
 is ; but, on the other hand, if she
 sed to reflect that those conquests
 sooner or later, always to end in
 feat, she will not upon an average
 a loser. There are, indeed, some
 f such humane and hospitable dispo-
 t they seem determined to share all
 ness with their friends and acquaint-
 at, with regard to such husbands
 decorum were useless : but the far
 nber are of a churlish and uncom-
 disposition, troublesome upon bare
 and brutal upon proofs. These are
 nfflicting upon the fair delinquent the
 enalties of exile and imprisonment
 eadful mansion-seat, notwithstand-
 ost solemn protestations and oaths,
 h the most moving tears, that nothing
 inal has passed. But it must be
 , of all negatives, that is much the
 be proved.

deep play be a very innocent and
 nendable amusement in itself, it is,

... , an unfortunate, of debt ; and in
case, the ways and means for
supplies necessary for the current
sometimes supposed to be unwarrantable
what is still more important is, that
of an ill run will disfigure the face
the world, and cause most ungraceful
I have known a bad game suddenly
upon a good game, for a deep stake
or commerce, almost make the vermilion
pale, and elicit from lips where the
Hybla dwelt, and where the loves are
played, some murmured oaths, which
minced and mitigated a little in their
pronunciation, seemed to me, upon the whole, to
unbecoming.

Another singular advantage, which
to my fair countrywomen of distinct
the observance of this *decorum*, is,
will never want some creditable ladies
attend them at a ball.

aracter, who by no means graced their
nto public places.

se young, unmarried ladies, I beg leave to
ent, that this *decorum* will make a differ-
of at least five-and-twenty, if not fifty
nt. in their fortunes. The pretty men,
ve commonly the honour of attending
are not in general the marrying kind of .
they love them too much, or too little,
hem too well, or not well enough, to think
rrying them. The husband-like men
et of awkward fellows with good estates,
ho, not having got the better of vulgar
ices, lay some stress upon the characters
ir wives, and the legitimacy of the heirs
ir estates and titles. These are to be
t only by *les mœurs* ; the hook must be
with the *decorum* ; the naked one will

ust own that it seems too severe to deny
ladies the innocent amusements of the
t times, but I beg of them to recollect
mean only with regard to outward ap-
ices ; and I shall presume that *tête à*
with the pretty men might be contrived
ought about in places less public than
ngton gardens, the two parks, the high
or the streets of London.

ving thus combined, as I flatter myself I
the solid enjoyments of vice with the
appearances of virtue, I think myself
ed to the thanks of my country in general,

I could wish there were a truce between the French and the English in which both parties should make mutual concessions. The English ought to atone for their notorious violations of all laws and all their massacres, racks, dungeons, and mangled carcasses, which they exhibit upon their stage. The French ought to engage to have more action, and not to cram and crowd together to almost a degree of suffocation from a too scrupulous adherence to the rules. The English should restrain the liberties of their poets, and the French should restrain the liberties of theirs: their poets are slaves in their country, and that of the French is ours are the most tumultuous and

affirm, are as probable as four-and-twenty hours and the same room.

More indulgence too, in my mind, should be shown, than the French are willing to allow, to bright thoughts, and to shining images; for though, I confess, it is not very natural for a Hero or a Princess to say fine things in all the violence of grief, love, rage, &c. yet I can as well suppose that, as I can that they should talk to themselves for half an hour; which they must necessarily do, or no tragedy could be carried on, unless they had recourse to a much greater absurdity, the choruses of the ancients. Tragedy is of a nature, that one must see it with a degree of self-deception; we must lend ourselves, a little, to the delusion; and I am very willing to carry that complaisance a little farther than the French do.

Tragedy must be something bigger than life, or it would not affect us. In Nature the most violent passions are silent; in Tragedy they must speak, and speak with dignity too. Hence the necessity of their being written in verse, and, unfortunately for the French, from the weakness of their language, in rhymes. And for the same reason, Cato, the Stoic, expiring at Utica, rhymes masculine and feminine at Paris; and fetches his last breath at London, in most harmonious and correct blank verse.

It is quite otherwise with Comedy, which should be mere common life, and not one jot bigger. Every character should speak upon

cannot allow rhyme
dy, unless they were put into the
came out of the mouth of a mad
it is impossible to deceive one's s
(nor is it the least necessary in
suppose a dull rogue of an usurer c
gros Jean blundering, in the finest
the world.

As for Operas, they are essential
surd and extravagant to mention: I
them as a magic scene, contrived to
eyes and the ears, at the expense o
derstanding; and I consider singing
and chiming Heroes, and Prince
Philosophers, as I do the hills, the
birds, and beasts, who amicably join
common country dance, to the irresist
of Orphers' lyre. Whenever I go to
I leave my sense and reason at the
my half guinea, and deliver myself
eyes and my ears.

CHESTERFIELD.

people do as well as myself. Any affect: whatsoever in dress implies, in my mind, a want in the understanding. Most of our young fellows here display some character or other in their dress; some affect the tremendous, & wear a great and fiercely cocked hat, an enormous sword, a short waistcoat, and a black cravat; these I should be almost tempted to swear the peace against, in my own defence, if I were not convinced that they are but mechanics in lions' skins. Others go in brown frocks, leather breeches, great oaken cudgels in their hands, their hats uncocked, and their hair unpowdered; and imitate grooms, stage-coachmen, and country bumpkins so well, in their outsides, that I do not make the least doubt of their resembling them equally in their insides. A man of sense carefully avoids any particular character in his dress; he is accurately clean for his own sake; but all the rest for other people's. He dresses as well, and in the same manner, as the people of sense and fashion of the place where he is. If he dresses better, as he thinks, that is, more than he is a fop; if he dresses worse, he is pardonably negligent: but, of the two, I should rather have a young fellow too much too little dressed; the excess on that side wears off, with a little age and reflection; but he is negligent at twenty, he will be a fop at forty, and stink at fifty years old. Be yourself fine, where others are fine,

very awkward air. When you are once dressed for the day, think no more of it afterwards ; and, without any stiffness for fear of discomposing that dress, let all your motion be easy and natural, as if you had no clothes on at all. So much for dress, which I maintain to be a thing of consequence in the present world.

THE DRINKING CLUB.

An old friend and fellow student of mine at the university called on me the other morning and found me reading Plato's Symposium. I laid down my book to receive him, which, at the first usual compliments, he took up, saying "You will give me leave to see what was the object of your studies."—"Nothing less than the divine Plato," said I, "that amiable philosopher"—"with whom," interrupted my friend

men, of the politest times, of the politest of Greece. And, with all due respect to the ancients, I much question whether an account of a modern Symposion, though written by the same hand, could be read with so much pleasure and improvement."—"I do not know that," said my friend; "for, though I revere the ancients as much as you possibly can, and look upon the moderns as pygmies, when compared with these giants, yet, if we come up to or near them in any thing, it is in the elegance and civility of our convivial intercourse.

I was the more surprised at this doubt of my friend's, because I knew that he implicitly subscribed to, and superstitiously maintained, the articles of the classical faith. I therefore asked him, "whether he was serious." He answered me, "that he was: that, in his opinion, Plato spun out that silly affair of love

is and too long; and that, if I would but introduce me to the club of which he is an unworthy member, he believed I should not entertain the same doubt, or perhaps decide in favour of the moderns."

I said my friend for his kindness, but added in whatever society he was an unworthy member, I should be still a more unworthy

That, moreover, my retired and domestic mode of life was as inconsistent with the requirements of a club, as my natural taciturnity among strangers would be misplaced in the midst of all that festal mirth and gaiety. "You

members, who, by the way, —

worst. Silent people never spoil company : on the contrary, by being good hearers courage good speakers.”—“But I have an difficulty,” answered I, “and that, I doubt, is a solid one, which is, that I drink nothing but water.”—“So much the worse for you,” said my friend, who, by the by, loves his wine most academically ; “you will pay for the wine you do not drink. We use no compulsion ; every one drinks as little as he pleases.”—“which, I presume,” interrupted I, “is as much as he can.”—“That is just as it happens,” said he ; “sometimes, it is true, we make very good sittings, but, for my own part, I cannot go home always before eleven : for, take this word for it, it is the sitting up, and not the drink, that destroys the constitution.”

—“I should have taken a

en among them. You must know, then, that : club consists of at least forty members en complete. Of these, many are now in : country ; and, besides, we have some vacancies, which cannot be filled up till next iter. Palsies and apoplexies have of late, o not know why, been pretty rife among us, l carried off a good many. It is not above week ago, that poor Tom Toastwell fell on udden under the table, as we thought only ittle in drink ; but he was carried home, and ver spoke more. Those whom you will bably meet with to-day are, first of all, rd Feeble, a nobleman of admirable sense, rue fine gentleman, and, for a man of qual-, a pretty classic. He has lived rather fast merly, and impaired his constitution by sitting up late, and drinking your thin, sharp wines.

is still what you call nervous, which makes a little low spirited and reserved at first ; he grows very affable and cheerful, as soon he has warmed his stomach with about a tle of good claret.

Sir Tunbelly Guzzle is a very worthy north- ntry baronet, of a good estate, and one who s before-hand in the world, till, being twice een knight of the shire, and having, in consequence, got a pretty employment at court, he out considerably. He has left off house ping, and is now upon a retrieving scheme. is the heartiest, honestest fellow living ; and, ugh he is a man of very few words, I can

... can live more regularly, he
ing but plain meat, and very little of
drinks no thin wines, and never sits u
he has his full dose by eleven.

“Colonel Culverin is a brave, old, ex
officer, though but a lieutenant-colon
Between you and me, he has had great
done him, and is now commanded by n
were not born when he first came
army. He has served in Ireland, Mi
Gibraltar, and would have been in al
battles in Flanders, had the regim
ordered there. It is a pleasure to
talk of war. He is the best natured
but a little too jealous of his honour
apt to be in a passion; but that is s
and then he is sorry for it. I fear he
cal, which I impute to his drinking y
nations and burgundies. He got the

ly, and loves the crack of the whip still
our newsmonger ; for, being a gentleman
: privy chamber, he goes to court every
nd consequently knows pretty well what
ng forward there. . Poor gentleman ! I
e shall not keep him long ; for he seems
ne in a consumption, though the doctors
is only a nervous atrophy.

Vill Sitfast is the best natured fellow liv-
nd an excellent companion, though he
1 speaks ; but he is no flincher, and sits
man's hand out at the club. He is a
good scholar, and can write very pretty
verses. I doubt he is in a declining way ;
paralytical stroke has lately twitched up
de of his mouth so, that he is now obliged
e his wine diagonally. However, he
up his spirits bravely, and never shams
188.

Doctor Carbuncle is an honest, jolly, merry
, well affected to the government, and
of a gentleman. He is the life of our
nstead of being the least restraint upon
e is an admirable scholar, and I really
e has all Horace by heart ; I know he
m always in his pocket. His red face,
ed nose, and swelled legs, make him
ally thought a hard drinker by those who
: know him ; but I must do him the jus-
o say, that I never saw him disguised
iquor in my life. It is true he is a very
man, and can hold a great deal, which

"The last and least," concluded
"is your humble servant, such as I
you please, we will go and walk in t
'inner-time." I agreed, and we set
er. But here the reader will perh
that I should let him walk on a litt
give Lis character. We were of
year at St. John's college in Camb
was a younger brother of a good fa
bred to the church, and had just got
ship in the college, when, his elde
dying, he succeeded to an easy for
resolved to make himself easy with
to do nothing. As he had resided lo
lege, he had contracted all the habits
judices, the laziness, the soaking, the
the pedantry of the cloister, which
certain time, are never to be rubbed
considered the critical knowledge of th
and Latin words as the utmost effor

water for a month, by the prescription of the late Doctor Cheyne, and by no means to at least two quarts of claret a day, for these last thirty years. To return to my friend: "I am very much mistaken," said he, as we were walking in the park, "if you do not thank me for procuring you this day's entertainment; for a set of worthier gentlemen, to be sure, never lived."—"I make no doubt of it," said I, "and am therefore the more concerned, when I reflect that this club of worthy gentlemen might, by your own account, be not improperly called a hospital of incurables, as there is not one among them who does not labour under some chronic and mortal distemper."—"I see what you would be at," answered my friend; "you would insinuate that it is all owing to wine: but let me assure you, Mr. Fitz-Adam, that wine, especially claret, if rich and good, can hurt no man." I did not reply to this aphorism of my friend's, which I knew would draw on too long a discussion, especially as we were just going into the club room, where I took it for granted it was one of the great constitutional principles.

My friend presented me to the company in what he thought the most obliging manner; but which, I confess, put me a little out of countenance. "Give me leave, gentlemen," said he, "to present to you my old friend Mr. Fitz-Adam, the ingenious author of *The World*." The word author instantly attracted the attention of the whole company, and drew all their

— common with those gestures
welcome ; and I, on my part, re-
tered some of those nothings, w
stead of the something one sh
perhaps do full as well.

The weather being hot, the ge
refreshing themselves, before din
they called a cool tankard ; in w
cessively drank to me. When it
turn, I thought I could not dec
drinking the gentlemen's healths,
aggregately : but how was I su
upon the first taste I discovered th
ing and refreshing draught was
the strongest mountain wine, low
with a very little lemon and wat
heightened again by a quantity of
fortable aromatics, nutmeg and gi
ner, which had been called for mo
with some impatience, was at last
upon the colonel's throat.

at my surprise ceased when I saw the tremulous hands that took them, and for which I supposed they were intended as ballast. But even this precaution did not protect the nose of Dr. Carbuncle from a severe shock, in his attempt to hit his mouth. The colonel, who observed this accident, cried out pleasantly, "Why, doctor, I find you are but a bad engineer. While you aim at your mouth, you will never hit it, take my word for it. A floating battery, to hit the mark, must be pointed something above, or below it. If you would hit our mouth, direct your four-pounder at your forehead, or your chin." The doctor good humouredly thanked the colonel for the hint, and promised him to communicate it to his friends at Oxford, where he owned that he had seen many a good glass of port spilt for want of it. Sir Tunbelly almost smiled, Sir George laughed, and the whole company, somehow or other, applauded this elegant piece of raillery. But, alas! things soon took a less pleasant turn; for an enormous buttock of boiled salt beef, which had succeeded the soup, proved it to be sufficiently corned for Sir Tunbelly, who had bespoke it, and at the same time Lord Seble took a dislike to the claret, which he affirmed not to be the same that they had drunk a day before; it "had not silkiness, went rough off the tongue," and his lordship shrewdly suspected that it was mixed with "Benecar, or some of those black wines." This was

The master of the house was im-
 for up, examined, and treated :
 Sir Tunbelly reproached him with
 of the beef, while at the same
 others fell upon him for the be
 wine, telling him that it was not
 each good customers as they were
 threatening him with a migration
 to some other house. The crimi-
 blame of the beef's not being cor-
 upon his cook, whom he promised to
 and attested heaven and earth, that
 was the very same which they had
 ed of the day before, and, as he had
 be saved, was true Chateau Margo
 teau devil !" said the colonel with so
 i "it is your d—d rough chaos (Cah
 Will Sitfast, who thought himself
 articulate upon this occasion, said,
 sure it was a mixed wine, but inde-
 down. "If that is all"

very favourably of your *Portingal* general, if neat. Upon this some wasily brought up, which I observed myself the doctor stuck to the whole even-ould not help asking the doctor if hefferred port to lighter wines. To

answered, "You know, Mr. Fitz-at use is second nature, and port is in mother's milk to me; for it is what *Mater* suckles all her numerous pro-." I silently assented to the doctor's which I was convinced was a true one, attended to the judicious animadver-the other gentlemen upon the claret, re still continued, though at the same continued to drink it. I hinted my t this to Sir Tunbelly, who gravely me, and in a moving way: "Why, 'we do?'—" "Not drink it," replied I, is not good."—"But what will you o, and how shall we pass the evening?" the baronet.—"One cannot go home lock."—"That depends a great deal " said I.—"It may be so to a certain said the doctor.—"But give me leave ou, Mr. Fitz-Adam, you, who drink out water, and live much at home, how ep up your spirits?" Here we were ed by the colonel's raising his voice nation against the burgundy and the n, swearing that the former was ropy atter upon the fret, and not withou

— was a shame, he said gentlemen could have no good but champaigns, for the sake of some the revenue, the manufacture of and such sort of stuff. Sir George the same, adding that it was scarce the whole agreed, that the new would certainly repeal so absurd very first session; but, if they did hoped they would receive instruction purpose from their constituents. “I said the colonel.—“What a deal made about the repeal of the Jact which nobody cared one farthing the way,” continued he, “I think has done eating, and therefore had better have the dinner taken away, and set upon the table.” To this they gave an unanimous ay. While thinking, I asked my friend, with seemingness, whether no part of “

at this, that he attempted no reply, but stared at me with as much astonishment as he would have done at my great ancestor Adam, in his primitive state of nature.

The cloth was now taken away, and the bottles, glasses, and dish-clouts, put upon the table, when Will Sitfast, who, I found, was perpetual toast-maker, took the chair, of course, as the first of application to business. He began the king's health in a bumper, which circulated in the same manner, not without some nice examinations of the chairman as to day-light. The while standing by me, I was called upon by the chairman, who added, that, though a water-drinker, he hoped I would not refuse that health in wine. I begged to be excused, and told him that I never drank his majesty's health at all, though no one of his subjects wished it more heartily than I did; that hitherto it had appeared to me that there could be the least relation between the wine I drank and the king's state of health; and that, till I was convinced that impairing my own health would improve his majesty's, I was resolved to preserve the use of my faculties and my limbs, to employ both in his service, if he should ever have occasion for them. I had foreseen the consequences of this refusal, and, though my mind had answered for my principles, I easily covered an air of suspicion in the countenances of the company, and I overheard the

to help me off as well as he could
me aloud, "Mr. Fitz-Adam, this is
singularities, which you have contri-
ing so much alone." From this
company gave me up to my old
took no farther notice of me. I
ly upon the table, waiting for, the
the truth, without expecting, so
festal gayety, that urbanity, and
mirth, of which my friend had
large a share; instead of all which
versation ran chiefly into narrative
duller and duller with every breath.
Feeble recounted his former adventures
love and wine; the colonel compared
some dignity, of hardships and in
George hinted at some important
which he had made, that day, and
cautiously avoided naming names
belly slept between glass and
doctor and ————

clock, and went home; when reflections upon the entertainment of the day crowded into my mind, and may perhaps be the subject of some future paper.

THE FOLLY OF IMMODERATE DRINKING.

The entertainment, I do not say the diversion, which I mentioned in my last paper, unbled my imagination to such a degree, and suggested such a variety of indistinct ideas to my mind, that, notwithstanding all the pains I took to sort and digest, I could not reduce them to method. I shall therefore throw them out in this paper without order, and just as they occurred to me.

When I considered that, perhaps, two millions of my fellow subjects passed two parts in three of their lives in the very same manner in which the worthy members of my friend's club passed theirs, I was at a loss to discover what attractive, irresistible, and invisible charm, or I confess I saw none, to which they so deliberately and assiduously sacrificed their time, their health, and their reason; till, dipping accidentally into Monsieur Pascal, I read, upon the subject of hunting, the following passage: "What, unless to drown thought," says that excellent writer, "can make men throw away so much time upon a silly animal, which they may buy much cheaper in the market? Itinders us from looking into ourselves, which

—now, too, that, if the jolly s
thus vigorously runs away from
not break his neck in his flight, he
health, at least, by his exercise
other motive can possibly be assi
soaker's daily and seriously swallo
destruction, except that of "drown
and hindering him from looking i
which is a view he cannot bear?"

Unhappy the man who cannot v
frequently converse with himself;
ble in the highest degree is the ma
not! In one of these predicament
man be, who soaks and sleeps awa
life. Either tired of himself for w
reflections at all, or dreading himse
of the most tormenting ones, he fl
uge from his folly or his guilt to th
of his fellow-sufferers, and to the
of strong liquors.

Archbishop Tillotson

, and then to like them, by the folly of their parents, who promise them as an engagement, and give them as a reward.

When the coroner's inquest examines the body of one of those unhappy wretches who have thrown themselves in a pond or river, with commonly a provision of lead to make the work the more certain, the verdict is either *felo de se*, or lunatic.

Is it the quantity of water, or the suddenness of the fall, that constitutes either the madness or the guilt of the act? Is there any difference between a water and a wine suicide? If there is, it is evidently in favour of the former, which is ever so deliberate and premeditated as the latter. The soaker jogs on with a gentler pace, indeed, but to as sure and certain destruction, and, as a proof of his intention, would, I believe, upon examination, be generally found to have a good deal of lead about him too. He will not allege, in his defence, that he has not drunk, since he daily sees, in the chronical symptoms of all his fellow soakers, the fatal effects of that slow poison which he so greedily swallows; for I defy all those honest gentlemen, and, indeed, all the hard drinkers in England, a numerous body I doubt, to produce one single instance of a soaker, whose health and faculties are not visibly impaired by drinking. Some, indeed, born much stronger than others, hold it out longer, and are absurdly quoted as living proofs even of the salutary effects of drinking; though they have not yet any of the most

of an alien mind by the gods, though
but moderately mangy, and though the
ing dropsy may not yet appear, I will
to affirm, that the health they boast of is
but an awkward state between sick
health: if they are not actually sick, they
not actively well, and you will always find
complaint or other, inadvertently dropping
the triumphant soaker, within half an hour
ter he has assured you that he is neither
nor sorry. My wife, who is a little superstitious
and perhaps too apt to point out and interfere
judgments, otherwise an excellent
firmly believes, that the dropsy, of which
soakers finally die, is a manifest and just
ment upon them; the wine they so much
ed being turned into water, and the
drowned at last in the element they
abhorred.

A rational and sober man, invited by
and cavity of good company, and hurried

stupifying, and petrifying, not the
 and exhilarating, qualities of the
 allons of the Nepenthé would be lost
 . The more he drinks the duller he
 is politics become more obacure, and
 ives more tedious and less intelligible ;
 , *maudlin*, he employs what little ar-
 he has left, in relating his doleful tale
 nsible audience. I fear my country-
 been too long noted for this manner
 ng, since a very old and eminent
 istorian, (Froissart,) speaking of the
 who were then in possession of Aquì-
 promised land of claret, says, "*Ils se
 t grandement, et se divertirent moult
 t à la mode de leur país.*"

A skilful surgeon of my acquaintance
 ie, that, having opened the body of a
 ho died of an apoplexy, he had found
 er tubes and vessels plugged up with
 of the wine he had swallowed, so as
 the circulation of the blood absolute-
 ble, and the folds of the stomach so
 with it, that it could not perform its

He compared the body of the de-
 a syphon, so choked up with the tartar
 of the wine that had run through it,
 impervious. I adopted this image,
 med to me a just one, and I shall for
 e typify the soaker by the syphon,
 ing equally the business of both. An
 owed at once, and in its full extent,

a calculation, of which they are
truth, and will not, I believe, deny
ation; and yet, perhaps, they will be
when they see the gross sums of
suck, of the money they pay for it,
time they lose, in the course of seven

I reckon that I put a stanch sy
low, when I put him only at two bot
one with another. This in seven yea
to four thousand four hundred and t
which makes twenty hogsheads a
bottles.

Supposing this quantity to co
shillings a bottle, which I take to
est price of claret, the sum amou
hundred and eighty-two pounds
every syphon but six hours a day
two bottles in, which is a short a
time amounts to six hundred an
days, eighteen hours, one full
above-mentioned

I am well aware that the numerous society of syphons will say, like Sir Tunbelly, "What would this fellow have us do?" To which I am at no loss for an answer. Do any thing else. Preserve and improve that reason, which was given you to be your guide through this world, and to a better. Attend to, and discharge, your religious, your moral, and your social duties. These are occupations worthy of a rational being; they will agreeably and usefully employ your time, and will banish from your breasts that tiresome listlessness, or those tormenting thoughts, from which you endeavour, though in vain, to fly. Is your retrospect uncomfortable? Exert yourselves in time to make your prospect better; and let the former serve as a back ground to the latter. Cultivate and improve your minds, according to your several educations and capacities. There are several useful books suited to them all. True religion and virtue give a cheerful and happy turn to the mind, admit of all true pleasures, and even procure the truest.

Cantabrigius drinks nothing but water, and rides more miles in the year than the keenest sportsman, and with almost equal velocity. The former keeps his head clear, the latter his body in health. It is not from himself that he runs, but to his acquaintance, a synonymous term for his friends. Internally safe, he seeks no sanctuary from himself, no intoxication for his mind. His penetration makes him discover

offence : cheerful abroad, because
home ; and thus happy, because

DUELLING.

The custom of duelling is
“ the result of the passions of the
the designs of a few ;” but here
stops ; since, far from being “ the
son,” it prevails in open defiance
the manifest offspring of barbarism
monstrous birth, and distinguished
shocking and ridiculous marks c
rents.

I would not willingly give
politer part of my readers, who
edge to be my best customers, a
will not so much as hint at the
practice ; nor will I labour to sh
nant it is to instinct, reason, an
and social obligation. even to t

The ancients must certainly have had very imperfect notions of *honour*, for they had none of duelling. One reads, it is true, of murders committed every now and then among the Greeks and Romans, prompted only by interest or revenge, and performed without the *fast Attic politeness*, or Roman urbanity. No letters of gentle invitation were sent to any man to come and have his throat cut the next morning; and we may observe that Milo had not the common decency to give Clodius, the most profligate of men, the most dangerous of citizens, and his own inveterate enemy, an equal chance of destroying him.

This delicacy of sentiment, this refinement of manners, was reserved for the politer Goths, Visigoths, Ostrogoths, Vandals, &c. to introduce, cultivate, and establish. I must confess that they have generally been considered as barbarous nations; and to be sure there are some circumstances which seem to favour that opinion. They made open war upon learning, and gave no quarter even to the monuments of arts and sciences. But then it must be owned, on the other hand, that upon those ruins they established the honourable and noble science of *homicide*, dignified, exalted, and ascertained *true honour*, worshipped it as their deity, and sacrificed to it hecatombs of human victims.

In those happy days, honour, that is, single combat, was the great and unerring test of civil rights, moral actions, and sound doctrines.

duels between men and priests. 171
without appeal, the infallible test
chastity. If a princess, or any lady
tion, was suspected of a little incontin
brave champion, who was commonly
or perhaps the author of it, stood fo
defence, and asserted her innocence
point of his sword or lance. If, by
ty, skill, strength, and courage, he
the accuser, the lady was spotless ;
champion fell, her guilt was manif
heroic gallantry in defence of the :
sume, occasioned that association
otherwise seemingly unrelative to e
of the *brave* and the *fair* : for inde
days it behoved a lady, who had th
gard to her reputation, to choose
uncommon activity, strength, and cou
notion, as I am well assured, still
many reputable families about Cove
the house in the kitchen :

extraordinary duel between a man of distinction and a dog, in the year 1271, in presence of King Charles V. of France. Both the relation and the print of this duel are to be found in Father Montfaucon.

A gentleman of the court was supposed to have murdered another, who had been missing for some days. This suspicion arose from the mute testimony of the absent person's dog, a large Irish greyhound, who with uncommon rage attacked this supposed murderer wherever he met him. As he was a gentleman, and a man of very nice honour, though by the way he really had murdered the man, he could not bear lying under so dishonourable a suspicion, and therefore applied to the king for leave to justify his innocence by single combat with the said dog. The king, being a great lover of justice, granted his suit, ordered lists to be made ready, appointed the time, and named the weapons. The gentleman was to have an offensive club in his hand, the dog a defensive tub to resort to occasionally. The Irish greyhound willingly met this fair inviter at the time and place appointed; for it has always been observable of that particular breed, that they have an uncommon alacrity at single combat. They fought, the dog prevailed, and almost killed the honourable gentleman, who had then the honour to confess his guilt, and of being hanged for it in a few days.

742682 A

...
n the other, it acquired great precis-
ess, and beauty, by the care and pa-
ery best Italian and Spanish author
uced it into a regular body, and del-
world with their admirable codes
andects, and reports, *della cavell*
some hundreds of volumes. Almost
le cases of *honour* were consid-
stated; two-and-thirty different sor-
were distinguished, and the adequat-
ion necessary for each was, with gre-
and precision, ascertained. A kick
hoe was declared more injurious t-
hough not so painful to the part kic-
a kick with a thick shoe; and, in sho-
and other discoveries of the lik-
equally beneficial to society, were cor-
ed to the world in those voluminous
of *honour*.

In the present degenerate age.

to which it is now in a manner confined? I am of opinion that there are more men in the world who lie, and fight too, than there are who will lie and not fight; because I believe there are more men in the world who have, than who want, courage. But, if fighting is the test of veracity, my readers of condition will, I hope, pardon me when I say, that my future inquiries and researches after truth shall be altogether confined to the three regiments of guards.

There is one reason, indeed, which makes me suspect that a duel may not always be the infallible criterion of veracity, and that is, that the combatants very rarely meet upon equal terms. I beg leave to state a case, which may very probably, and not even unfrequently happen, and which yet is not provided for, nor even mentioned, in the institutes of honour.

A very lean, slender, active young fellow of great honour, weighing perhaps not quite twelve stone, and who has from his youth taken lessons of homicide from a murder-master, has, or thinks he has, a point of honour to discuss with an unwieldy, fat, middle-aged gentleman, of nice honour likewise, weighing four-and-twenty stone, and who in his youth may not possibly have had the same commendable application to the noble science of homicide. The lean gentleman sends a very civil letter to the fat one, inviting him to come and be killed by him the next morning in Hyde

this state of the case, might not
tleman, consistent with the rule
return the following answer to t
of the lean one?

“Sir, I find by your letter that
the justice to believe, that I have
tions of honour that become a
and I hope I shall never give yo
change your opinion. As I e
same opinion of you, I must supp
would not desire that we should
unequal terms, which must be the
we to meet to-morrow. At pres
tunately weigh four-and-twenty s
guess that you do not exceed tw
this circumstance singly, I am dou
that you are ; but, besides this, yo
and I am unwieldy. I therefore
you, that, from this day forwards,
endeavour by all possible means.”

time, our gradations of increase or decrease, towards the desired medium, in which, I presume, two or three pounds, more or less, on either side, ought not to be considered."

This, among many more cases that I could mention, sufficiently proves, not only the expediency, but the necessity, of restoring, revising, and perhaps adding to the practice, rules, and statutes, of single combat, as it flourished in the fifteenth and sixteenth centuries. I grant that it would probably make the common law useless; but little, trifling, and private interests ought not to stand in the way of great, public, and national advantages.

EAR-TICKLING.

Human nature, though every where the same, is so seemingly diversified by the various habits and customs of different countries, and so blended with the early impressions we receive from our education, that they are often confounded together, and mistaken for one another. This makes us look with astonishment upon all customs that are extremely different from our own, and hardly allow those nations to be of the same nature with ourselves, if they are unlike in their manners; whereas all human actions may be traced up to those two great motives, the pursuit of pleasure, and the avoidance of pain; and, upon a strict examination, we shall often find, that those customs,

What more particularly suggested to me, was an account which a gentleman, who was lately returned from China, gave, in a company where I happened to be present, of a pleasure held in high esteem, and extremely practised by that luxurious nation. He told us, that the tickling of the feet was one of the most exquisite sensations in China; and that the delight administered to the whole frame through this organ, could be raised to a high and agreeable and skilful tickler, be raised to a high degree of ecstasy the patient should be able to bear.

The company, struck with this novel sensation, pressed their surprise, as is usual on such occasions, first by a silly silence, and then by a series of silly questions. The account, too, of the tickling of the feet, so far as China, raised both their wonder and their curiosity much more than if it had come from any European country, and afforded a larger field for pertinent questions.

“This pleasure, strange as it may seem to you, is in China reckoned almost equal to any that the senses afford. There is not an ear in the whole country untickled; the ticklers have, in their turn, others who tickle them, insomuch that there is a circulation of tickling throughout that vast empire. Or if, by chance, there be some few unhappy enough not to find ticklers, or some ticklers clumsy enough not to find business, they comfort themselves at least with self-titillation.

“This profession is one of the most lucrative and considerable ones in China, the most eminent performers being either handsomely requited in money, or still better rewarded by the credit and influence it gives them with the party tickled; insomuch that a man’s fortune is made, as soon as he gets to be tickled to any considerable mandarin.

“The emperor, as in justice he ought, enjoys this pleasure in its highest perfection; and all the considerable people contend for the honour and advantage of this employment, the person who succeeds the best in it being always the first favourite, and chief dispenser of his imperial power. The principal mandarins are allowed to try their hands upon his majesty’s sacred ears, and, according to their dexterity and agility, commonly rise to the posts of first ministers. His wives too are admitted to try their skill; and she among them, who holds him by the ear, is reckoned to have the surest

and more.

majesty's ears, as I am ... means of a delicate texture, and not quick of sensation, so that extremely difficult to nick the the lightest and finest hands have and many have miscarried, with fear or respect, did not treat them roughly as was necessary. If reign under the hands of a bungler, whom for his clumsiness he served, he was afterwards attempted by a tickler; but he sometimes failed, being able to hit the humour of the ears, his own have often suffered.

"In this public distress, and majesty laboured under the privacies, the empress, who, by long and frequent little trials, judged the texture of the royal ears, undertook it, and succeeded perfectly."

mandarin, who, by these means, attained to unbounded and uncontrolled power, and governed ear by ear.

"But, as all the mandarins have their ear-ticklers too, with the same degree of influence over them, and as this mandarin was particularly remarkable for his extreme sensibility in those parts, it is hard to say from what original titillation the imperial power now flows."

The conclusion of the gentleman's story was attended with the usual interjections of wonder and surprise from the company. Some called it strange, some odd, and some very comical; and those, who thought it the most improbable, found, by their questions, were the most desirous to believe it. I observed too, that, while the story lasted, they were most of them trying the experiment upon their own ears, but without any visible effect that I could perceive.

Soon afterwards the company broke up, and I went home, where I could not help reflecting, with some degree of wonder, at the wonder of the rest, because I could see nothing extraordinary in the power, which the ear exercised in China, when I considered the extensive influence of that important organ in Europe. Here, as in China, it is the source of both pleasure and power; the manner of applying to it is only different. Here the titillation is vocal, there it is manual, but the effects are the same; and, by the by, European ears are not

stances of the sensibility and the ears of Great Britain.

The British ears seem to be sensible of titillation as the Chinese may be ; nor is the profession of medicine here any way inferior, or less lucrative of three sorts, the private, the public tickler, and the self-tickler.

Flattery is, of all methods, the most apt to produce that vibration of the air which stimulates the auditory nerves with the titillation ; and according to the thinner texture of those organs, the effect must be more or less strong. The immediate province of the private physician's great skill consists in tuning his ear of his patient ; it were endles

The bar has at present but few proficient of this sort, the pulpit none, the ladder alone seems not to decline.

I must not here omit one public tickler of great eminency, and whose titillative faculty must be allowed to be singly confined to the ear; I mean the great Signior Farinelli, to whom such crowds resort, for the ecstacy he administers to them through that organ, and who so liberally requite his labours, that, if he will but do them the favour to stay two or three years longer, and have two or three benefits more, they will have nothing left but their ears to give him.

The self-tickler is as unhappy as contemptible; for, having none of the talents necessary for tickling of others, and consequently not worth being tickled by others neither, he is reduced to tickle himself; his own ears alone receive any titillation from his own efforts. I knew an eminent performer of this kind, who, by being nearly related to a skilful public tickler, would fain set up for the business himself, but has met with such repeated discouragements, that he is reduced to the mortifying resource of self-titillation, in which he commits the most horrid excesses.

Besides the proofs above mentioned, of the influence of the ear in this country, many of our most common phrases and expressions, from whence the genius of a people may always be collected, demonstrate, that the ear is reckon-

public the grounds of my

The honest plain spectacles were formerly the decayed eyes; they accompanied, in some measure, what they magnified the object as represented it in its true. Whereas now the variety of this first useful invention has youngest, the strongest, and the world out of their faculties, that, for the true discovery they must have recourse to *dia*; nay, into such disreputable sight now fallen, that we must one eye is employed in the is carefully covered with the shut, not without shocking

consequently, is it improbable that an administration should think it worth its while, even at a large expense, to secure those few that are to see for the whole bulk of the nation. This surely deserves our attention.

It is most certain, that great numbers of people already see objects in a very different light from what they were ever seen before, by the naked and undeluded eye, which can only be ascribed to the misrepresentations of some of these artificial *media*, of which I shall enumerate the different kinds that have come to my knowledge.

The looking-glass, which for many ages was the minister and counsellor of the fair sex, has now greatly extended its jurisdiction: every body knows that that glass is backed with quicksilver, to hinder it from being diaphanous; so that it stops the beholder, and presents him again to himself. Here his views centre all in himself, and dear self alone is the object of his contemplations. This kind of glass, I am assured, is now the most common of any, especially among people of distinction, inasmuch that nine in ten of the glasses that we daily see levelled at the public are in reality not diaphanous, but agreeably return the looker to himself, while his attention seems to be employed upon others.

The reflecting telescope has of late gained ground considerably, not only among the ladies, who chiefly view one another through that

engine of dangerous consequence in vogue: it swells the mind to the most monstrous size, heightens and even deforms the beauty. When the finest hair appears like the finest pore like an abyss, representations may it exhibit mistakes may it mutually occur to two sexes! Nature has formed that point of view in which the native eye; their perfection consists as they leave out that which Venus would cease to appear to her lover, were she, by the help of the microscope, to be viewed in the ambient atmosphere. I bar Mrs. Osborn from the possession of the spectacles, if she can read without reading glasses, if she can

There is another kind of

of by ministers to their friends, and ladies to their husbands.

The smoked glass, that darkens even the lustre of the sun, must, of course, throw the blackest dye upon all other objects. This, though the most infernal invention of all, is far from being unpractised ; and I knew a gentlewoman, who, in order to keep her husband at home, and in her own power, had his whole house glazed with it, so that the poor gentleman shut up his door, and neither went abroad, nor let any body in, for fear of conversing, as he thought, with so many devils.

The dangers that may one day threaten our constitution in general, as well as particular persons, from the variety of these mischievous inventions, are so obvious, that they hardly need be pointed out : however, as my countrymen cannot be too much warned against it, I shall hint at those that terrify me most.

Suppose we should ever have a short-sighted prince upon the throne, though otherwise just, brave, and wise : who can answer for his glass-grinder, and, consequently, who can tell through what medium, and in what light, he may view the most important objects ? or who can answer for the persons that are to take care of his glasses, and present them to him upon occasion ? May not they change them, and slip a wrong one upon him, as their interest may require, and thus magnify, lessen, multiply, deform, or blacken, as they think proper ; nay,

in the narrow circle of a de

On the other hand, should
by arts of a designing mini
of a corrupted glass-grinder,
perversive glasses slipped
might they see? or what mi
Nobody can tell. I am sure
to fear they might possibly b
standing army in time of peac
and pleasing object, nay, as
liberties and properties. T
riches increase by new debts
high duties; and they might
rupt surrender of their own p
as the best protection of the r
Should this ever happen to b
be sure it must be by the int
strange medium, since th
never viewed in this light l
unassisted eyes of our ance

In this general consider

erable persons, are, by great age, long study, or a low, mortified way of living, reduced to have recourse to glasses. Now, should their *media* be abused, and political translatives be slipped upon them, what scandal would their innocent but misguided conduct bring upon religion, and what joy would it give, at this time, particularly, to the dissenters! Such as, I am sure, no true member of our church can think of without horror! I am the more apprehensive of this, from the late revival of an art that flourished with idolatry, and that had expired with it, I mean the staining of glass. That medium, which throws strange and various colours upon all objects, was formerly sacred to our churches, and consequently may, for aught I know, in the intended revival of our true church discipline, be thought a candidate worthy of our favour and reception, and so a stained medium be established as the true, orthodox, and canonical one.

I have found it much easier to point out the mischiefs I apprehend, than the means of obviating or remedying them, though I have turned it every way in my thoughts.

To have a certain number of persons appointed to examine and license all the glasses, that should be used in this kingdom, would be lodging so great a trust in those persons, that the temptations to betray it would be exceedingly great too; and it is to be feared that people of quality would not take the trouble of

to communicate to the public.

At last, despairing to find out a method that should prove effectual, I to content myself with an earnest exhortation to all my country folks, of whatsoever sex, to see with their own eyes, or at least, blindness being preferable to error.

See then with your own eyes, ye people, though weak or dim: they will still give you a fairer and truer representation of the world than you will ever have by the interpretation of any medium whatsoever. Your subjects placed in their proper point of view will be seen in their natural sight: viewing them in that light you will see that your happiness consists not in your greatness in their riches, and yet in their affections.

See likewise with your own eyes, ye

In short, let the natural eyes retrieve their credit, and resume their power, we shall then see things as they really are, which must end in the confusion of those, whose hopes and interests are founded upon misrepresentations and deceit.

POWER OF EDUCATION.

I hold for the force of education, though I allow that natural disposition has some share in what we are. Education certainly does not give wit, where nature has refused common sense; but education gives a right turn to the sense we have, and even influences the heart, which is not indeed created, but fashioned by education. To that it is undoubtedly owing, that butchers, executioners, and inquisitors, have less sensibility, and are more bloody-minded, than other men. As for those fine sentiments of natural affection, which we meet with in novels, tragedies, and even in your modern weeping comedies, nothing can be more absurd. A father, a mother, a husband, a wife, children, who have never seen one another, know each other, at once, by a certain emotion, a thrilling, a—whatever you please, occasioned by that sympathy at the sight of the object. If such a sentiment did really exist, what discoveries, and consequently what confusion, would it not occasion in Paris and London! How many citizens would change fathers, and shed those

As I am desirous of beginning well, I shall devote this paper to my fair countrywomen, for tender a concern, that I ex-
 conduct with a kind of paren-
 affection. I sincerely wish that
 the same time am determined
 reprimand. whenever, for that
 think it necessary. I will not
 lies, suffer the errors of their
 those beautiful dwellings in
 lodged : nor will I, on the other
 allow the affectation and abuse
 to reflect contempt and ridicule
 derstandings.

Native, artless beauty has
 peculiar distinction of my fair
 Our poets have long sung of
 and roses. and our painters have

poets, and servilely copy their painters; degrading and disguising themselves into worse copies of bad copies of themselves. It is even whispered about town of that excellent artist, Mr. Liotard, that he lately refused a fine woman to draw her picture, alleging that he never copied any body's works but his own and God Almighty's.

I have taken great pains to inform myself of the growth and extent of this heinous crime of self-painting,—I had almost given it a harder name,—and I am sorry to say, that I have found it to be extremely epidemical. The present state of it, in its several degrees, appears to be this :

The inferior class of women, who always ape their betters, make use of a sort of rough-cast, little superior to the common lath and plaster, which comes very cheap, and can be afforded out of the casual profits of the evening.

The class immediately above these paint occasionally, either in size or oil, which, at sixpence per foot square, comes within a moderate weekly allowance.

The generality of women of fashion make use of a superfine stucco, or plaster of Paris highly glazed, which does not require a daily renewal, and will, with some slight occasional repairs, last as long as their curls, and stand a pretty strong collision.

As for the transcendent and divine powder, with an exquisite varnish superinduced to fix it, it is by no means common, but is reserved

I am
I sha
fair c
der a
duct v
section.
no sam
reprima
think it
lies, su
those
lodge
allow
to re
derst
N
pec
Ou

... of me
powder up
and new fal
... of an e
... only ent
... this arti
... shable from
... them
... colour may
... says it on. it
... eye at a co
... we upon a
... the other
... M-Ma
... upon the fa
... ... imaginable.
... uses. it is not pr
... upon this subje
... in line op
... gave the n

ve observed that many of the sagacious lords of this great metropolis, who let lodgings, do, at the beginning of the winter, new paper, paint, and stucco the fronts of their houses, in order to catch the eye of passengers, and engage lodgers. Now, to say the truth, I cannot help suspecting that this is rather the motive of my fair countrywomen, when they thus incrust themselves. But, alas! those outward repairs will never tempt people to inquire within. The cases are greatly different; in the former they both adorn and preserve, in the latter they disgust and destroy.

In order, therefore, to put an effectual stop to this enormity, and save, as far as I am able, the native carnations, the eyes, the teeth, the health, and the reputations of my beautiful subjects, I here give notice, that if, within a calendar month from the date hereof, (I allow that time for the consumption of the stock and,) I shall receive any authentic testimonies, (and I have my spies abroad,) of this dissimulation and adulteration of the fairest looks of nature, I am resolved to publish at length the names of the delinquents. This perhaps at first sight seem a bold measure, and actions of scandal and defamation may be thought of: but I go upon safe ground; for, before I took this resolution, I was determined to show all the worst possible consequences to myself: and therefore consulted my

order to give me his very best opinion
publishing the names at full length
paper, I humbly conceive, said he
avoid all the troublesome consequences
nuendoes. But the present question
hence it aright, seems to be, whether
thereby be liable to any other action
which, for brevity's sake, I will not
merate. Now, by what occurs to me
and without consulting my books
apprehend that no action will lie
but, on the contrary, I do conceive
take upon me to affirm, that you may
against these criminals, for such I
to call them, either by action or
the crime being of a public and a
ture. Here is not only the *sui*
which is highly penal, but the *crimen*
An *action popular*, or of *qui tam*
tainly lie; but, however, I should
statement upon the sta

pretty often; however, I remained silent, observing plainly by his countenance that he had not finished, but was thinking on. In a little time he resumed his discourse, and said, "All things considered, Mr. Fitz-Adam, I would advise you to bring your indictment upon the *Black Act*, 9 Geo. I. cap. 22, which is a very fine penal statute." I confess I could not check the sudden impulse of surprise, which this occasioned in me, and, interrupting him perhaps too hastily, "What, sir," said I, "indict a woman upon the *Black Act* for *painting white*?" Here my counsel, interrupting me in his turn, said, with some warmth, "Mr. Fitz-Adam, Mr. Fitz-Adam, you, like too many others, have not sufficiently considered all the beauty, good sense, and solid reasoning, of the law. The law, sir, let me tell you, abhors all refinements, subtleties, and quibblings upon words. What is black or white to the law? Do you imagine that the law views colours by the rules of optics? No, God forbid it should. The law makes black white, or white black according to the rules of justice. The law considers the meaning, the intention, the *quo animo* of all actions, not their external modes. Here a woman disguises her face with white, as the Waltham people did with black, and with the same fraudulent and felonious intention. Though the colour be different, the guilt is the same in the intendment of the law. It is felony without benefit of clergy, and the

● 三、

fection of it; they both defeat their own purposes, and are in the case of the valetudinarian, who exasperates his distemper by his remedies, and dies of his immoderate desire to live.

WOMAN'S DRESS.

The Romans used to say, *ex pede Herculem*, or, you may know Hercules by his foot, intimating that one may commonly judge of the whole by a part. I confess, I am myself very apt to judge in this manner, and may, without pretending to an uncommon share of sagacity, say, that I have very seldom found myself mistaken in it. It is impossible not to form to one's self some opinion of people, the first time one sees them, from their air and dress; and a suit of clothes has often informed me, with the utmost certainty, that the wearer had not common sense. The Greeks (to display my learning) said *ἡ δὲ σὺν ἀνδρὶ*, or, the dress shows the man; and it is certain that, of all trifling things, there is none by which people so much discover their natural turn of mind as by their dress. In greater matters they proceed more cautiously; nature is disguised, and weaknesses are concealed by art or imitation; but in dress they give a loose to their fancy, and by declaring it an immaterial thing, though at the same time they do not think it so, promise themselves at least impunity, in their greatest offences.

As dress is more immediately t
not to say the pleasure, not to s
study, of the fair sex, I make m
cation to them; and I humbly
indulgence, if the rules I shall lay
prove a little contrary to those th
erto practised. There is a prop
every rank, age, and figure, whic
deviate from are guilty of petty tr
common sense; to prevent which
future, I have some thoughts of
proper parts of the town, a certa
babies in the statutable dress, fo
age, and figure, which, like the 26
III. shall reduce that matter to a

Dress, to be sensible, must
adapted to the person, as, in writ
must be suited to the subject,
may not unaptly be carried on
several branches of it. I am fa

roica. But I hereby notify to the profuse wives of industrious tradesmen and honest yeomen, that all they get by dressing above themselves is the envy and hatred of their inferiors and their equals, with the contempt and ridicule of their superiors.

To those of the first rank in birth and beauty, I recommend a noble simplicity of dress; the subject supports itself, and wants none of the borrowed helps of external ornaments. Beautiful nature may be disfigured, but cannot be improved, by art; and as I look upon a very handsome woman to be the finest subject in nature, her dress ought to be epic, modest, noble, and entirely free from the modern tinsel. I therefore prohibit all *concetti*, and luxuriations of fancy, which only depreciate so noble a subject; and I must do the handsomest women I know the justice to say, that they keep the clearest from these extravagances. Delia's good sense appears even in her dress, which she neither studies nor neglects; but, by a decent and modest conformity to the fashion, equally shuns the triumphant pageantry of an overbearing beauty, or the insolent negligence of a conscious one.

As for those of an inferior rank of beauty, such as are only pretty women, and whose charms result rather from a certain air and je ne sais quois in their whole composition, than from any dignity of figure, or symmetry of features, I allow them greater licence in their

sonnet, the madrigal, and such compositions. Flavia may serve for this kind; her ornaments are not her care; though she shines and glittering images of dress, of the subject warrants all the fancy. And if she owes to which, it may be, she would not them, she returns them graces to nowhere else.

There is a third sort, who, with neutrality of face, are neither ugly, and who have nothing to recommend but a certain smart and genteel figure, quick and lively. These indulge in a higher style than which should be neat, clever, and the whole to lie in the sting, a

fore require, that, when turned of thirty, they abate of the vigour of their dress; and that, when turned of forty, they utterly lay aside all thoughts of it. And as an inducement to them so to do, I most solemnly assure them, that they may make themselves ridiculous, but never desirable, by it. When they are once arrived at the latitude of forty, the propitious gales are over: let them gain the first port, and lay aside their rigging.

I come now to a melancholy subject, and upon which the execution of my advice, I fear, will not be kindly taken: but, as the cause of common sense is highly concerned in it, I shall proceed without regard to the consequences: I mean the ugly and deformed party to say it, so numerous a part of my countrywomen: I must, for their own sakes, treat them with some rigour, to save them not only from the public ridicule, but indignation. Their dress must not rise above plain humble prose; and any attempts beyond it amount, at best, to the mock heroic, and excite laughter. An ugly woman should by all means avoid any ornament that may draw eyes upon her, which she will entertain so ill. But if she endeavours, by dint of dress, to cram her deformity down mankind, the insolence of the undertaking is resented, and when a Gorgon curls her snakes to charm the town, she would have no reason to complain if she lost her head and all by the hand of some avenging Person. Ugly women who may

another way; they should endeavour to be honest, good-humoured gentlemen, and amuse themselves with field sports, and a cheerful glass, and, if they could find no other relief, I should, for my own part, have no objection to it. Should I be told that a woman shall know she is ugly, and that she measures accordingly; I answer, that to judge right, she must not believe her own eyes, but her ears, and if they have not been softened by warm addresses and applications, they will not be so easily imposed upon; and if it was the deformity of her countenance, that she is so treated, it is her fault, not theirs.

There is another sort of ladies, who, by their insults upon common sense call for the most severe correction, and who may most properly be called old offenders. These are the fair ones, and upwards, who, whether they were handsome or not in the first instance, have become so by the use of the

looked more like the decayed worms in the midst of their own silks. Nay, I have seen them proudly display withered necks, shrivelled and decayed like their marriage settlements, and which no hand, but the cold hand of time, had visited these forty years. The utmost indulgence I can allow here is extreme cleanliness, that they may not offend more senses than the sight; but for the dress, it must be confined to the elegy and the tristitia.

What has been said with relation to the fair sex holds true with relation to the other, only with still greater restrictions, as such irregularities are less pardonable in men than in ladies. A reasonable compliance with the fashion is no disparagement to the best understanding, and an affected singularity would be; but an excess, beyond what age, rank, and character will justify, is one of the worst signs the body can hang out, and will never tempt people to call in. I see with indulgence the youth of our nation finely bound, and gilt on the back, and wish they were lettered into the bargain. I forgive them the unnatural scantiness of their wigs, and the immoderate dimensions of their bags, in consideration that the fashion has prevailed, and that the opposition of a few to it would be the greater affectation of the two. Though, by the way, I very much doubt whether they are all of them going on by showing their ears; for it is said that Midas, after a certain accident, was the

inadvertence upon one prevailing folly: both sexes are equally guilty, and w^h attended with real ill consequences to t^he I mean that rage of foreign fopperies, so considerable a sum of ready money annually exported out of the kingdom, which ought not to be suffered to be even gratis. In order, therefore, to as far as I am able, this absurd and mi^spractice, I hereby signify, that I will greater indulgence than ordinary to t^he only expose themselves in the market of their own country; and that they joy a connivance, in the nature of a c^o to those excesses, which otherwise I tolerate.

I must add, that if it be so genteel to French, even in their weaknesses,

fine women emulate that spirit, and assert, as they might do with much more truth, that the foreign manufactures are not to be compared to the English, such a declaration would be worth two or three hundred thousand pounds a year to the kingdom, and operate more effectually than all the laws made for that purpose. The Roman ladies got the Oppian law, which restrained their dress, repealed, in spite of the unwearied opposition of the elder Cato. I exhort the British ladies to exert their power to better purposes, and to revive, by their credit, the trade and manufactures of their own country, in spite of the supine negligence of those, whose more immediate care it ought to be to cultivate and promote them.

FIRMNESS AND GENTLENESS OUGHT TO BE
COMBINED.

I mentioned to you, some time ago, a sentence, which I would most earnestly wish you always to retain in your thoughts, and observe in your conduct: It is, *suaviter in moribus, fortiter in re*. I do not know any one rule so unexceptionably useful and necessary in every part of life. I shall therefore take it for my text to-day; and as old men love preaching, and I have some right to preach to you, I here present you with my sermon upon these words. To proceed, then, regularly and *pulpitically*, I will first show you, my beloved, the necessary connexion of

degenerate and sink into a mean, timorous, and passiveness, if not supported and dignified by the *fortitèr in re*; which also run into impetuosity and brutality, if not tempered and softened by the *suavitèr in modo*; however, they are seldom united. The choleric man, with strong animal spirit, despises the *suavitèr in modo*, and thinks all before him by the *fortitèr in re*. He is possibly, by great accident, now and then successful, when he has only weak and timid men to deal with; but his general fate will be, to offend, be hated, and fail. On the other hand, the cunning, crafty man thinks to gain all his ends by the *suavitèr in modo* only; he says *he will do all things to all men*; he seems to be of the opinion of his own, and servilely adopts the present opinion of the present power.

command, your commands, delivered *suaviter in modo*, will be willingly, cheerfully, and consequently well obeyed; whereas, if given only *fortiter*, that is, brutally, they will rather, as Tacitus says, be interpreted than executed. For my own part, if I bid my footman bring me a glass of wine, in a rough, insulting manner, I should expect that, in obeying me, he would contrive to spill some of it upon me; and I am sure I should deserve it. A cool, steady resolution should show, that where you have a right to command, you will be obeyed; but, at the same time, a gentleness in the manner of enforcing that obedience should make it a cheerful one, and soften as much as possible the mortifying consciousness of inferiority. If you are to ask a favour, or even to solicit your due, you must do it *suaviter in modo*, or you will give those who have a mind to refuse you either, a pretence to do it, by resenting the manner; but, on the other hand, you must, by a steady perseverance, and decent tenaciousness, show the *fortiter in re*. 'The right motives are seldom the true ones of men's actions, especially of kings, ministers, and people in high stations, who often give to opportunity and fear, what they would refuse to justice or to merit. By the *suaviter in modo* engage their hearts, if you can; at least, prevent the pretence of offence; but take care to show enough of the *fortiter in re* to extort from their love of ease, or their fear, what you might in vain hope for from

do not know which are real.
Other sentiments are there
too, than those of mere justice;
their favour must be captivated
in modo: their love of ease,
wearied importunity, or their
upon by a decent intimation of
resentment; this is the true
This precept is the only way
world of being loved without
and feared without being hated;
the dignity of character, which
must endeavour to establish.

Now to apply what has been
conclude:

If you find that you have a hot
temper, which unguardedly brings
discreet sallies, or rough
words

e of pleasing on your part, no wheedling, ing, nor flattery, on other people's, make recede one jot from any point that reason and prudence have bid you pursue ; but return the charge, persist, persevere, and you will obtain most things attainable that are possible. Humbling, timid meekness is always abused and insulted by the unjust and the unfeeling ; when sustained by the *fortitèr in re*, is always respected, commonly successful. In your friendships and connexions, as well as in your negotiations, this rule is particularly useful ; let your firmness and vigour preserve and invite attachments to you ; but, at the same time, let your manner hinder the enemies of your friends from dependents from becoming yours ; let your arms be disarmed by the gentleness of your temper, but let them feel, at the same time, the keenness of your just resentment ; for there is a difference between bearing malice, which is always ungenerous, and a resolute self-defence, which is always prudent and justifiable. In negotiations with foreign ministers, remember the *fortitèr in re* ; give up no point, not a jot of no expedient, till the utmost necessity compels you to it, and even then dispute the ground inch by inch : but, then, while you are dealing with the minister *fortitèr in re*, remember to gain the man by the *suavitèr in re*. If you engage his heart, you have a chance for imposing upon his understanding and determining his will. Tell him, in

... and that, of all
make a good friend of so g
these means you may and v
gainer: you never can be a
ple cannot gain upon them
and civil to those who are c
competitors, or opposers, thou
of those accidental circumsta
like and esteem them. They
and an awkwardness in com
and catch at any little thing
and so, from temporary and
opponents, make them their p
This is exceedingly weak and
indeed, is all humour in busin
only be carried on successfully
good policy and right reasonin
uations I would be more nat
blement civil

to the *suaviter in modo*, and great dignity to the *fortiter in re*; and consequently they deserve the utmost attention.

From what has been said, I conclude with this observation, That gentleness of manners, with firmness of mind, is a short, but full description of human perfection on this side of religious and moral duties.

FRIENDSHIP.

People of your age have, commonly, an unguarded frankness about them; which makes them the easy prey and bubbles of the artful and the experienced: they look upon every knave or fool, who tells them that he is their friend, to be really so; and pay that profession of simulated friendship, with an indiscreet and unbounded confidence, always to their loss, often to their ruin. Beware, therefore, now that you are coming into the world, of these proffered friendships. Receive them with great civility, but with great incredulity too: and pay them with compliments, but not with confidence. Do not let your vanity and self-love make you suppose that people become your friends at first sight, or even upon a short acquaintance. Real friendship is a slow grower; and never thrives, unless ingrafted upon a stock of known and reciprocal merit. There is another kind of nominal friendship, among young people, which is warm for the time,

rather be called a conspiracy :
and good manners, and be pun
by the civil magistrate. Howe
the impudence, and the folly, to
federacy a friendship. They le
money, for bad purposes ; they e
rels, offensive and defensive, fo
plices ; they tell one another :
and often more too, when, of a
accident disperses them, and
more of each other, unless it be
laugh at their imprudent confide
ber to make a great differ
companions and friends ; for a
sant and agreeable companion :
does, prove a very improper an
gerous friend. People will, in
and not without reason. form t

knaves and fools, if it can be called friendship, there is no occasion to make either of them your enemies, wantonly and unprovoked ; for they are numerous bodies ; and I would rather choose a secure neutrality, than alliance, or war, with either of them. You may be a declared enemy to their vices and follies, without being marked out by them as a personal one. Their enmity is the next dangerous thing to their friendship. Have a real reserve with almost every body ; and have a seeming reserve with almost nobody : for it is very disagreeable to seem reserved, and very dangerous not to be so. Few people find the medium ; many are ridiculously mysterious and reserved upon trifles ; and many imprudently communicative of all they know.

* * * * *

There is an incontinency of friendship among young fellows, who are associated by their mutual pleasures only ; which has, very frequently, bad consequences. A parcel of warm hearts, and unexperienced heads, heated by convivial mirth, and possibly a little too much wine, vow, and really mean at the time, eternal friendships to each other, and indiscreetly pour out their whole souls in common, and without the least reserve. These confidences are as indiscreetly repealed as they were made ; for new pleasures, and new places, soon dissolve this ill-cemented connexion ; and then very ill uses are made of these rash confi-

more experienced than yourself,
ing in a different walk of life fr
likely to become your rival: for
advise you to depend so much up
virtue of mankind, as to hope, o
your competitor will ever be y
to the object of that competition

* * * * *

I am convinced that true frier
ter distinguished in small than in
We dare not be wanting in the
of friendship ; our reputation wo
much ; but then we often fulfil
from selfishness than from sentin
a thousand pretences might be
avoid little attentions, which v
very troublesome, if sentiment d
them even delightful.

to form a friendship, but there must also be sense on both sides to carry it on.

GOOD-BREEDING.

Civility and good-breeding are generally thought, and often used, as synonymous terms, but are by no means so.

Good-breeding necessarily implies civility, but civility does not reciprocally imply good-breeding. The former has its intrinsic weight and value, which the latter always adorns, and often doubles, by its workmanship.

To sacrifice one's own self-love to other people's is a short, but, I believe, a true definition of civility: to do it with ease, propriety, and grace, is good-breeding. The one is the result of good nature; the other of good sense, joined to experience, observation, and attention.

A ploughman will be civil, if he is good-natured, but cannot be well-bred. A courtier will be well-bred, though perhaps without good nature, if he has but good sense.

Flattery is the disgrace of good-breeding, as brutality often is of truth and sincerity. Good-breeding is the middle point between these two odious extremes.

Ceremony is the superstition of good-breeding, as well as of religion; but yet, being an outwork to both, should be absolutely demolished. It is always, to a certain degree

ing the best company. It is not t mere speculation, and cannot be fined, as it consists in a fitness, a words, actions, and even looks, ad infinite variety and combinations places, and things. It is a mode stance: for what is good-bree James's would pass for foppery o remote village, and the home-spu that village would be considered at court.

A cloistered pedant may form of civility; but if, amidst the cob cell, he pretends to spin a specula of good-breeding, he will not be than his predecessor, who judicie took to instruct Hannibal in the The most ridiculous and most awk

the bounds of decency, which the former are too apt to transgress, and which the latter never know.

Courts are unquestionably the seats of good-breeding, and must necessarily be so; otherwise they would be the seats of violence and desolation. There all the passions are in their highest state of fermentation. All pursue what but few can obtain, and many seek what but one can enjoy. Good-breeding alone restrains their excesses. There, if enemies did not embrace, they would stab. There, smiles are often put on to conceal tears. There, mutual services are professed, while mutual injuries are intended; and there, the guile of the serpent simulates the gentleness of the dove: all this, it is true, at the expense of sincerity, but, upon the whole, to the advantage of social intercourse in general.

I would not be misapprehended, and supposed to recommend good-breeding, thus profaned and prostituted to the purposes of guilt and perfidy; but I think I may justly infer from it, to what a degree the accomplishment of good-breeding must adorn and enforce virtue and truth, when it can thus soften the outrages and deformity of vice and falsehood.

I am sorry to be obliged to confess that my native country is not perhaps the seat of the most perfect good-breeding, though I really believe it yields to none in hearty and sincere civility, as far as civility is, and to a certain

tially, and I believe very truly
trymen," says he, "are the
in the world, it is only becau
vainest." It is certain that
ing and attentions, by flatteri
self-love of others, repay the
est. It is a general commerc
on by a barter of attentions,
one grain of solid merit, by
make up the balance.

It were to be wished t
were in general thought a
of the education of our y
distinction, than at present
might even be substituted
academical studies, that ta
of time to very little purp
might usefully share some

ness and inattention, to the diminution, I will venture to say, even of their own pleasures, if they know what true pleasures are.

Love and friendship necessarily produce, and justly authorize, familiarity; but then good-breeding must mark out its bounds, and say, Thus far shalt thou go, and no farther; for I have known many a passion and many a friendship degraded, weakened, and at last, if I may use the expression, wholly slattered away, by an unguarded and illiberal familiarity. Nor is good-breeding less the ornament and cement of common social life: it connects, it endears, and, at the same time that it indulges the just liberty, restrains that indecent licentiousness of conversation, which alienates and provokes. Great talents make a man famous, great merit makes him respected, and great learning makes him esteemed; but good-breeding alone can make him be loved.

I recommend it in a more particular manner to my countrywomen, as the greatest ornament to such of them as have beauty, and the safest refuge for those who have not. It facilitates the victories, decorates the triumphs, and secures the conquests of beauty, or in some degree atones for the want of it. It almost deifies a fine woman, and procures respect at least to those who have not charms enough to be admired.

Upon the whole, though good-breeding cannot, strictly speaking, be called a virtue, yet

Good company is not what most of company are pleased either with themselves, but it is that company the people of the place call, and to be, good company, notwithstanding objections which they may form to the individuals who compose it. It consists (but by no means without exception) of considerable birth, rank, and wealth; and people of neither birth nor rank are very justly admitted into it, if they possess any peculiar merit, or eminent talents in art or science. Nay, so much is good company, that many people of low rank, or merit, intrude into it by their forwardness, and others slide into it by the connivance of some considerable persons.

company ; there being no legal tribunal to ascertain either.

A company, consisting wholly of people of the first quality, cannot, for that reason, be called good company, in the common acceptance of the phrase, unless they are, into the bargain, the fashionable and accredited company of the place ; for people of the very first quality can be as silly, as ill-bred, and as worthless, as people of the meanest degree. On the other hand, a company consisting entirely of people of very low condition, whatever their merit or parts may be, can never be called good company ; and consequently should not be much frequented, though by no means despised.

A company wholly composed of men of learning, though greatly to be valued and respected, is not meant by the words *good company* ; they cannot have the easy manners and *tournure* of the world, as they do not live in it. If you can bear your part well in such a company, it is extremely right to be in it sometimes, and you will be but more esteemed in other companies, for having a place in that. But then do not let it engross you ; for, if you do, you will only be considered as one of the *litterati* by profession ; which is not the way either to shine, or rise in the world.

The company of professed wits and poets is extremely inviting to most young men ; who, if they have wit themselves, are pleased with

by no means
a very unpopular denomination
terror along with it; and p
are as much afraid of a live
as a woman is of a gun, which
go off of itself, and do her a
acquaintance is, however, w
their company worth frequen
clusively of others, nor to su
be considered only as one of t

But the company, which
should most carefully avoid,
ny, which, in every sense of
indeed; low in rank, low in
ners, and low in merit. Ye
surprised, that I should thi
warn you against such com
not think it wholly unneces
-- which I have see

upon it, you will sink or rise to the level of the company which you commonly keep; people will judge of you, and not unreasonably, by that. There is good sense in the Spanish saying, "Tell me whom you live with, and I will tell you who you are." Make it therefore your business, wherever you are, to get into that company, which every body of the place allows to be the best company, next to their own; which is the best definition that I can give you of good company. But here, too, one caution is very necessary; for want of which many young men have been ruined, even in good company.

Good company (as I have before observed, is composed of a great variety of fashionable people, whose characters and morals are very different, though their manners are pretty much the same. When a young man, new in the world, first gets into that company, he very rightly determines to conform to, and imitate it. But then he too often, and fatally, mistakes the objects of his imitation. He has often heard that absurd term, of genteel and fashionable vices. He there sees some people who shine, and who in general are admired and esteemed; and observes, that these people are whoremasters, drunkards, or gamesters: upon which he adopts their vices, mistaking their defects for their perfections, and thinking that they owe their fashion and their lustre to those genteel vices. Whereas it is exactly the re-

vices. A whoremaster, in a flu
nose, is a very genteel perso
well worthy of imitation! A d
ing up at night the wine of the
fied by the headache all the nex
a fine model to copy from! A
tearing his hair and blasphem
lost more than he had in the wo
most amiable character! No:
lays, and great ones too, which c
any character, but will always d
To prove this; suppose any man
and some other good qualities, t
whoremaster, a drunkard, or a g
will he be looked upon by all so
Why, as a most contemptible an
mal. Therefore it is plain, that,
characters the good part only

after all the pains I have taken to find out what was meant by the word, and whether those who use it oftenest had any clear idea annexed to it, I have only been able negatively to discover, that they do not mean their own natural taste ; but, on the contrary, that they have sacrificed it to an imaginary one, of which they can give no account. They build houses in taste, which they cannot live in with conveniency ;* they suffer with impatience the music they pretend to hear with rapture, and they even eat nothing they like, for the sake of eating in taste.

Not for himself he sees, or hears, or eats ;
Artists must choose his pictures, music, meats.—POPE.

It is certain the Commandments, now so much neglected, if not abrogated, might be observed with much less self-denial, than these imaginary laws of taste, to which so exact and scrupulous an obedience is paid.

I take taste, when not used for the sensation of the palate, which is its proper signification, to be a metaphor to express that judgment which each man forms to himself of those things, which are not contained in any certain

* This was the case of a general, who, having applied to an English nobleman, celebrated for his taste in architecture, to direct the building of a house for himself, had one constructed indeed with great elegance and regularity on the outside, but altogether destitute of every convenience for a family to live in. Lord Chesterfield, upon seeing it, told the general, "If I had your house, I would hire the opposite one to live in, and enjoy the prospect."

building, there are certain
founded upon nature, as that
support the weaker, &c. ; but
and convenient parts are the
Hence arises the propriety
because taste in every thing
and personal, as in the palate
senses ; nay, even our minds
affected as our palates, by
when those things are not o
ascertained and demonstrat

However, this right of tas
which seems to be the nat
mankind, is now totally surr
the proper sense of the wor
would be well received in
must eat, though with reluct
the laws of some eminent gl

constitutions, without hearing at least the representations and admonitions of common sense.

Eating, itself, seems to me to be rather a subject of humiliation than of pride, since the imperfection of our nature appears, in the daily necessity we lie under of recruiting it in that manner. So that one would think, that the only care of a rational being should be, to repair his decaying fabric as cheap as possible. But the present fashion is directly contrary; and eating, now, is the greatest pride, business, and expense of life, and that, too, not to support, but to destroy nature.

The frugal meal was anciently the time of unbending the mind by cheerful and improving conversation, and the table-talk of ingenious men has been thought worth transmitting to posterity. The meal is now at once the most frivolous and most serious part of life. The mind is bent to the utmost, and all the attention exerted, for what? The critical examination of compound dishes: and if any two or three people happen to start some useful or agreeable subject of conversation, they are soon interrupted, and overpowered by the ecstatic interjections of excellent! exquisite! delicious! Pray taste this; you never eat a better thing in your life. Is that good? Is it tender? Is it seasoned enough? Would it have been better so? Of such wretched stuff as this does the present table-talk wholly consist, in open defiance of all conversation and com-

spirit.

My lord, having tasted and the Bechamele, shook his head as his opinion to the the garlic was not enough earnestly desired to know the and begged they would taste it.

The company, after proper reply, that they were of his lord and that the garlic did indeed do self too much: but the *maitre d'hotel*, representing that they were than ever in garlic at Paris; the company one and all said, the case.

My lord, having sagaciously broach of a rabbit wine his nose

their rabbits much sooner now than they used to do at Paris. "Are you sure of that?" said my lord, with some vivacity. "Yes," replied the *maitre d'hôtel*; "the cook had a letter about it last night."—"I am not sorry for that," rejoined my lord; "for, to tell you the truth, I naturally love to eat my meat before it stinks." The rest of the company, and even the colonel himself, confessed the same.

This ingenious and edifying kind of conversation continued, without the least interruption from common sense, through four courses, which lasted four hours, till the company could neither swallow nor utter any thing more.

A very great person among the ancients was very properly asked, if he was not ashamed to play so well upon the fiddle. And one may surely with as much reason ask these illustrious moderns, if they are not ashamed of being such good cooks.

It is really not to be imagined with what profound knowledge and erudition our men of quality now treat these culinary subjects, and cannot but hope that such excellent critics will at last turn authors themselves; nay, I daily expect to see a digest of the whole art of cookery by some person of honour.

I cannot help hinting, by the way, to these accurate kitchen critics, that it does not become them to be facetious and satirical upon those dissertations which ladies sometimes

pardonable in those who a
the animals they devour,
fruges consumere nati, I am
when I see men of parts
not only suspends the exer
for the present, but impi
with their health, for the
could contrive, I should th
trived this method of brin
down to them; for it is
company is thus gorged,
there is not the least diff
most stupid and the wittic

What life in all that ample
What heavenly particle ins
The soul subsides, and wicl
To seem but mortal even in

Though an excess in

with the just rewards of all chronical distempers; the gout, the stone, the scurvy, and the palsy, are the never-failing trophies of their achievements. Were these honours, like simple knighthood, only to be enjoyed by those who had merited them, it would be no great matter; but unfortunately, like baronetship, they descend to and visit their innocent children. It is already very easy to distinguish, at sight, the puny son of a compound *entremets* from the lusty offspring of beef and pudding: and, I am persuaded, the next generation of the nobility will be a race of pale-faced, spindle-shanked Lilliputians, the most vigorous of whom will not come up to an abortion of John de Gaunt's. Nor does the mischief even stop here, for as the men of fashion frequently condescend to communicate themselves to families of inferiour rank, but better constitutions, they enervate those families too, and present them with sickly, helpless children, to the great prejudice of the trade and manufactures of this kingdom.

Some people have imagined, and not without some degree of probability, that animal food communicates its qualities with its nourishment. In this supposition it was, that Achilles, who was not only born and bred, but fed up too, for a hero, was nourished with the marrow of lions; and we all know what a fine lion he turned out at last. Should this rule hold, it must be a melancholy reflection to

they dieted their kings, and prescribed both the quality and quantity of their food. It is much to be lamented, that those bills are not preserved to this time, since they might have been of singular use in monarchial governments; but it is reasonable to conjecture, from the wisdom of the ancients, that they allowed their kings no strong liquors, as wine, brandy, &c. but only such as sweetened their juices, cooled the heat of the blood, and enlivened their faculties, if they

The common people of this kingdom were dieted by laws; for, by an act passed many years ago, not less advantageous to the king than to the people, the use of a liquour which destroyed both their minds and the health of their bodies, was wisely prohibited, and, by repeated acts of parliament, their food is reduced

Suppose, for instance, a number of persons, not over lively at best, should meet of an evening to concert and deliberate upon public measures of the utmost consequence, grunting under the load and repletion of the strongest meats, panting, almost in vain, for breath, but quite in vain for thought, and reminded only of their existence by the unsavoury returns of an olio; what good could be expected from such a consultation? The best one could hope for would be, that they were only assembled for show, and not for use; not to propose or advise, but silently to submit to the orders of some one man there, who, feeding like a rational creature, might have the use of his understanding.

I would therefore recommend it to the consideration of the legislature, whether it may not be necessary to pass an act to restrain the licentiousness of eating, and assign certain diets to certain ranks and stations. I would humbly suggest the strict vegetable as the properest ministerial diet, being exceedingly tender of those faculties in which the public is so highly interested, and very unwilling they should be clogged or incumbered.

But I do most seriously recommend it to those who, from their rank and situation in life, settle the fashions, and whose examples will, in these sorts of things, always be followed, that they will, by their example, which will be more effectual than any law, not only

tune, into this nasty and ruinous
their example, then, at last, rec
those who are able to bear the
known not to grudge it, give th
this extravagant folly; let the
own natural taste, for nature is
plain and simple, and gratify i
frugal and wholesome table, in
chasing stupidity and distempe
pense of their time and their
they may depend upon it, that a
venient, as to the fortunes and th
of their fellow subjects, will che
lowed, and universally prevail,
advantage of the public.

THE MANNER OF READING

loading their memories with every part alike. But I would have you read it in a different manner: take the shortest general history you can find of every country; and mark down in that history the most important periods, such as conquests, changes of kings, and alterations of the form of government; and then have recourse to more extensive histories, or particular treatises, relative to these great points. Consider them well, trace up their causes, and follow their consequences.

THE SPURIOUS MAN OF HONOUR.

Those, who attack the fundamental laws of virtue and morality, urge the uncertainty of them, and allege their variations in different countries, and even in different ages in the same countries. Morality, say they, is local, and consequently an imaginary thing, since what is rejected in one climate as a vice, is practised in another as a virtue; and, according to them, the voice of nature speaks as many different languages as there are nations in the world.

The dangers and ill consequences of this doctrine are obvious, but surely the falsity of it is not less so; and the most charitable opinion one can entertain of those who propagate it is, that they mistake fashion and custom for nature and reason. The invariable laws of justice and morality are the first and universal

men, may think to the cost of standing.

Belville is supposed to be the most consummate honour that ever produced. The men of his acquaintance, and the women of his party glories in being courted, and his honour is frequently at stake for their conduct. But the characters, which I shall give my readers more intimately into the part of a character, than mere do.

He had run out a considerable life of pleasure, particularly being delicately scrupulous in he wrote the following letter after an ill run at play:

to ruin some of them, before they can bring us to trial. Yours, &c.

BELVILLE.

“To Mr. Tho. Goosetree, attorney,
in Furnival’s Inn.”

But, lest the endeavours of Mr. Goosetree should prove ineffectual, Belville, from the same principle of honour, resolved, at all events, to secure that sum collaterally, and therefore wrote the following letter to the first minister :

“Sir,—I was applied to yesterday in your name by * * * to vote for the point which is to come into our house to-morrow ; but, as it was extremely contrary to my opinion and principles, I gave him no explicit answer, but took some time to consider of it. I have therefore the honour now to acquaint you, that I am determined to give my concurrence to this affair ; but must desire, at the same time, that you will immediately send * * * to me, with the fifteen hundred pounds he offered me yesterday, and for which I have a pressing occasion this morning. I am persuaded you know me too well to scruple this payment beforehand, and that you will not be the first person that ever questioned the honour of, sir,
your most faithful humble servant,

BELVILLE.”

am very sorry for the uneasiness your
behaviour has given you of late
cannot be of your opinion, that he
connexion. We have been bred
from children, and have lived in
friendship ever since ; so that I
would as soon suspect me of a de-
der, as to wrong him this way. As
it is to that confidence and security
I owe the happiness that I enjoy
in all events, be convinced that your
hands of a man of honour, who would
you to be ill-used ; and should my
ceed to any disagreeable extremity
depend upon it, I will cut the cord
for him. Yours most tenderly."

The fourth and last letter is to

I whispered him to be in Hyde Park this morning, and to bring a friend with him, if he had such a thing in the world. The booby was hardly worth my resentment; but you know my delicacy, where honour is concerned.

Yours,

BELVILLE."

It appears from these authentic pieces, that Mr. Belville, filled with the noblest sentiments of honour, paid all debts but his just ones; kept his word scrupulously in the flagitious sale of his conscience to a minister; was ready to protect, at the expense of his friend's life, his friend's wife, whom, by the opportunities that friendship had given him, he had corrupted; and punished truth with death, when it intimated, however justly, the want of it in himself.

This person of refined honour, conscious of his own merit and virtue, is a most unmerciful censor of the lesser vices and failings of others; and lavishly bestows the epithets of scoundrel and rascal on all those, who, in a subordinate rank of life, seem to aspire to any genteel degree of immorality. An awkward country gentleman, who sells his silent vote cheap, is with him a sad dog. The industrious tradesmen are a pack of cheating rascals, who should be better regulated; and not suffered to impose upon people of condition; and servants are a parcel of idle scoundrels, that ought to be

admired, and, consequently, not only immediately corrupts his acquaintance, but the contagion to infinity, as circles in water another, though gradually less proportion as they are remoter of the first.

To such practice and such example life may justly be imputed corruption and immorality which this kingdom. But, when such fashion, and when the examples first rank in a country are so dignify vice and immorality, in divine and human, how people make virtue, if they would excite its cause! and how must they moments, reproach themselves

with the literal discharge of the duties of a man and a citizen; he raises and dignifies them into magnanimity. He gives where he may with justice refuse; he forgives where he may with justice resent; and his whole conduct is directed by the noble sentiments of his own unvitiated heart—surer and more scrupulous guides than the laws of the land, which, being calculated for the generality of mankind, must necessarily be more a restraint upon vices in general, than an invitation and reward of particular virtues. But these extensive and compound notions of honour have been long contracted, and reduced to the single one of personal courage. Among the Romans, honour meant no more than contempt of danger and death in the service, whether just or unjust, of their country. Their successors and conquerors, the Goths and Vandals, who did not deal much in complex ideas, simplified those of honour, and reduced them to this plain and single one, of fighting for fighting's sake, and upon any or all, no matter what, occasions.

Our present mode of honour is something more compounded, as will appear by the true character which I shall now give of a fashionable man of honour.

A gentleman,* which is now the gentee

* A gentleman is every man, who, with a tolerable suit of clothes, a sword by his side, and a watch and snuff-box in his pockets, asserts himself to be a gentleman, swears with energy that he will be treated as such, and that he will cut the throat of any man who dares to say the contrary.

ous of his honour, and more of

He may lie with impunity, detected nor accused of it: for he tells, but the lie he is told of him. In that case he demonstrates his valour by his sword, or his pistol, or is killed with the greatest

He may abuse and starve his daughters, or sisters, and he may oppress other men, particularly his servants, violate honour, because, as very justly observes, *he wears*

By the laws of honour he must pay his servants or his tradesmen, who are a pack of scoundrels, the insolence demand their due, but he must punctually pay his debts to the charmers who have c

promoting the worst ; provided a very lucrative consideration be known to be the motive of his conversion ; for in that case the point of honour turns singly upon the *quantum*.

From these premises, which the more they are considered the truer they will be found, it appears, that there are but two things which a man of the nicest honour may not do, which are, declining single combat, and cheating at play. Strange ! that virtue should be so difficult, and honour, its superior, so easy to attain to !

The uninformed herd of mankind are governed by words and names, which they implicitly receive, without either knowing or asking their meaning. Even the philosophical and religious controversies, for the last three or four hundred years, have turned much more upon words and names, unascertained and misunderstood, than upon things fairly stated. The polite world, to save time and trouble, receive, adopt, and use words in the signification of the day ; not having leisure or inclination to examine and analyze them : and thus, often misled by sounds, and not always secured by sense, they are hurried into fatal errors, which they do not give their understandings fair play enough to prevent.

In explaining words, therefore, and bringing them back to their true signification, one may sometimes happen to expose and explode those errors, which the abuse of them both occasions

men of honour, upon —
that word! And how fatal to
to the young and inexperienced
ample and success in the
heartily wish, that some good
would exhibit at full length
colours upon the stage, this
of a man of honour, of wit
slightly and hastily chalked
Upon such a subject, I am afraid
good poet might be more useful
preacher; his audiences would
and his matter attended to.

*Segnius irritant animos, demissæ
Quam quæ sunt oculis subjecta
Ipse sibi tradit spectator.*

P. S. To prevent mistake
not differ

distinguished and superior excellency of theirs, the meaning at present of a person of honour is reduced to the simple idea of a person of illustrious birth.

HUMOUR.

Humour is a just and striking representation of whatever singularity and ridicule there may be in any character ; and a *man of humour* is one who strongly seizes the distinguishing peculiarities of that character, and exposes them in the strongest colours. It is generally imagined that we Englishmen are solely and exclusively possessed of this faculty ; but there is not the least truth in the supposition. No man ever had so much of it as Molière, of which his miser, his jealous man, and his *bourgeois gentilhomme*, are convincing proofs ; and French comedy furnishes a multiplicity of instances besides these. If, indeed, it be said, that there is no country in Europe, which abounds in such a variety of singular characters, I believe the assertion may be true. But humour does not consist in this. The person, in whom the singularity or the ridicule is, has no humour ; it is his natural character : but it is the man who feels and describes this ridicule or this oddity, who has the humour.

hurry : A man of sense may be
can never be in a hurry, because
that whatever he does in a
necessarily do very ill. He means
to despatch an affair, but he will
to let that haste hinder his doing,
the minds are in a hurry, which
proves (as it commonly does) that
they run, they stare, they puzzle
and perplex themselves ; they want
thing at once, and never do it ;
a man of sense takes the time, nee
ing the thing he is about, well ;
to despatch a business only by
continuity of his application to
it with a cool steadiness, and finally
he begins any other.

will not. I remember a very awkward fellow, who did not know what to do with his sword, and who always took it off before dinner, saying, that he could not possibly dine with his sword on; upon which I could not help telling him, that I really believed he could, without any probable danger either to himself or others. It is a shame and an absurdity for any man to say, that he cannot do all those things which are commonly done by all the rest of mankind.

INATTENTION.

There is no surer sign in the world of a little, weak mind, than inattention. Whatever is worth doing at all, is worth doing well; and nothing can be done well without attention. It is the sure answer of a fool, when you ask him about any thing that was said or done, where he was present, that "truly he did not mind it." And why did not the fool mind it? What had he else to do there, but to mind what was doing? A man of sense sees, hears, and retains, every thing that passes where he is. I desire I may never hear you talk of not minding, nor complain, as most fools do, of a treacherous memory. Mind, not only what people say, but how they say it; and, if you have any sagacity, you may discover more truth by your eyes than by your ears. People can see what they will but they cannot look

people's faces, what they
I could not hear one wo.
most material knowledge
knowledge of the world, is
ed without great attention
old people, who, though the
in the world, are but childre
knowledge of it, from their l
tion. Certain forms, which
with, and certain arts, which
hide, in some degree, the tr
general exterior resemblance
body. Attention and sagacity
that veil, and discover the nat

INDOLENCE.

I look upon indole

crastinate, never put off till to-morrow what you can do to-day; and never do two things at a time; pursue your object, be it what it will, steadily and indefatigably; and let any difficulties (if surmountable) rather animate than slacken your endeavours. Perseverance has surprising effects.

* * * * *

Application to business, attended with approbation and success, flatters and animates the mind; which, in idleness and inaction, stagnates and petrifies. I could wish that every rational man would, every night when he goes to bed, ask himself this question, "What have I done to-day? Have I done any thing that can be of use to myself or others? Have I employed my time, or have I squandered it? Have I lived out the day, or have I dozed it away in sloth and laziness?" A thinking being must be pleased or confounded, according as he can answer himself these questions.

KNOWLEDGE OF THE WORLD.

Search, with the greatest care, into the characters of all those whom you converse with: endeavour to discover their predominant passions, their prevailing weaknesses, their vanities, their follies, and their humours, with all the right and wrong, wise and silly springs of human actions, which make such inconsistent and whimsical beings of us rational creatures.

nobody ever yet knew by
must travel through it one's s
ed with it. The scholar, w
his closet, talks or writes of
no more of it than that orat
judiciously endeavoured to
in it. Courts and camps a
to learn the world in. The
of characters resort, and hu
in all the various shapes
education, custom, and habi
in all other places, one lo
prevails, and produces a s
a real, sameness of charac
one general mode disting
another a trading town, a t
and so on; whereas, at t
prince or the supreme po

will take very different methods to gratify it. Civility, which is a disposition to accommodate and oblige others, is essentially the same in every country, but good-breeding, as it is called, which is the manner of exerting that disposition, is different in almost every country, and merely local; and every man of sense imitates and conforms to that local good-breeding of the place which he is at. A conformity and flexibility of manners is necessary in the course of the world; that is, with regard to all things which are not wrong in themselves. The *versatile ingenium* is the most useful of all. It can turn itself instantly from one object to another, assuming the proper manner for each. It can be serious with the grave, cheerful with the gay, and trifling with the frivolous. Endeavour, by all means, to acquire this talent, for it is a very great one.

* * * * *

I would try a man's knowledge of the world as I would a schoolboy's knowledge of Horace: not by making him construe *Mæcenas atavis edite regibus*, which he could do in the first form: but by examining him as to the delicacy and *curiosa felicitas* of that poet. A man requires very little knowledge and experience of the world, to understand glaring, high-coloured, and decided characters; they are but few, and they strike at first: but to distinguish the almost imperceptible shades, and the nice gradations of virtue and vice, sense and folly, strength

the success commonly turns :—A studied the world knows when where to place them; he hath characters he applies to, and address and his arguments to them of what is called plain, good sense only reasoned by himself, and to mankind, mis-times, mis-places, directly and bluntly at the mark, and his nose in the way. In the course of social life, every man of common sense the rudiments, the A B C of civility, not to offend, and even wishes to please if he hath any real merit, will be tolerated in good company. But from being enough; for, though received, he will never be desired does not offend. he will never be

colour; who can, at the proper times, employ all the several means of persuading the understanding, and engaging the heart; may and will have enemies; but will and must have friends: he may be opposed, but he will be supported too; his talents may excite the jealousy of some, but his engaging arts will make him beloved by many more; he will be considerable, he will be considered. Many different qualifications must conspire to form such a man; and to make him at once respectable and amiable, the least must be joined to the greatest; the latter would be unavailing without the former, and the former would be futile and frivolous without the latter. Learning is acquired by reading books; but the much more necessary learning, the knowledge of the world, is only to be acquired by reading men, and **studying all the various editions of them.** Many words in every language are generally thought to be synonymous; but those who study the language attentively will find, that there is no such thing; they will discover some little difference, some distinction between all those words that are vulgarly called synonymous; one hath always more energy, extent, or delicacy, than another: it is the same with men; all are in general, and yet no two in particular, exactly alike. Those who have not accurately studied, perpetually mistake them; they do not discern the shades and gradations that distinguish characters seemingly alike. Company,

manners, and for knowing
erly in all companies;
truly, that a man that has
plishments is not of the wa
the best parts are ineffici
and freedom offensive. A
ing in his cell at Oxford
reason admirably well up
will profoundly analyze th
reason, the will, the pass
sentiments, and all those
know not what; and y
knows nothing of man, f
with him; and is ignoran
modes, habits, prejudices
ways influence, and often
views man as he does col
ton's prism, where only

knows nothing of it from his own theory ; his practice is absurd and improper, and he acts as awkwardly as a man would dance, who had never seen others dance, nor learned of a dancing-master ; but who had only studied the notes by which dances are now pricked down as well as tunes. Observe and imitate, then, the address, the arts, and the manners of those *qui ont du monde* : see by what methods they first make, and afterwards improve, impressions in their favour. Those impressions are much oftener owing to little causes, than to intrinsic merit ; which is less volatile, and hath not so sudden an effect. Strong minds have undoubtedly an ascendant over weak ones, as Galigai Marechale d'Ancre very justly observed, when, to the disgrace and reproach of those times, she was executed for having governed Mary of Medicis by the arts of witchcraft and magic. But then an ascendant is to be gained by degrees, and by those arts only which experience and the knowledge of the world teach ; for few are mean enough to be bullied, though most are weak enough to be bubbled. I have often seen people of superior, governed by people of much inferior parts, without knowing or even suspecting that they were so governed. This can only happen, when those people of inferior parts have more worldly dexterity and experience than those they govern. They see the weak and unguarded part, and apply to it they take it, and all the rest follows. Would

been in any company at all. Yet of all those languages, which Judom speaks at all, and never well, ly you need be a stranger now by the way, and the only way, of having but if you have it not, and have a rusticity about you, may not one the *rusticus expectat* of Horace?

This knowledge of the world more particularly two things, both of infinite consequence, and to which nature inclines us; I mean the our temper, and of our countenance: who has no *monde* is inflamed with annihilated with shame, at every incident: the one makes him act a madman, the other makes him fool. But a man who has *du monde*

bling countenances, and are unskilful enough to show what they have sense enough not to tell. In the course of the world, a man must very often put on an easy, frank countenance, upon very disagreeable occasions; he must seem pleased when he is very much otherwise; he must be able to accost and receive with smiles those whom he would much rather meet with swords. In courts he must not turn himself inside out. All this may, nay, must be done, without falsehood and treachery; for it must go no farther than politeness and good manners, and must stop short of assurances and professions of simulated friendship. Good manners, to those one does not love, are not more a breach of truth, than "your humble servant" at the bottom of a challenge is; they are universally agreed upon, and understood to be things of course. They are necessary guards of the decency and peace of society: they must only act defensively; and then not with arms poisoned with perfidy. Truth, but not the whole truth, must be the invariable principle of every man, who hath either religion, honour, or prudence. Those who violate it may be cunning, but they are not able. Lies and perfidy are the refuge of fools and cowards

BOOK-KNOWLEDGE.

I have this evening been tired, jaded, nay, tormented, by the company of a most worthy,

talk sillily, he only talks by book ; general conversation is ten times worse than he has formed in his own closet, from books. He has systems of every thing, argues totally upon those principles, and is both sure and angry at whatever deviates from his system. His theories are good, but, unfortunately, all impracticable. Why? because he has never read, and not conversed. He is acquainted with books, and an absolute stranger to men. Labouring with his matter, he is delivered of it with pangs ; he hesitates, stops in his sentence, and always expresses himself inelegantly. His actions are all ungraceful ; and with all his merit and knowledge, I would rather converse six hours with the most fashionable tittle-tattle woman, who knew something of the world, than with him.

ignorant, of custom and manners, they violate them every moment. They often shock, though they never mean to offend; never attending either to the general character, nor the particular distinguishing circumstances of the people to whom, or before whom they talk; whereas the knowledge of the world teaches one, that the very same things which are exceedingly right and proper in one company, time and place, are exceedingly absurd in others. In short, a man who has great knowledge, from experience and observation, of the characters, customs, and manners of mankind, is a being as different from, and as superior to, a man of mere book and systematical knowledge, as a well-managed horse is to an ass. Study, therefore, cultivate and frequent, men and women; not only in their outward, and consequently guarded, but in their interior, domestic, and consequently less disguised, characters and manners. Take your notions of things as by observation and experience you find they really are, and not as you read that they are or should be; for they never are quite what they should be.

* * * * *

A man of the best parts, and the greatest learning, if he does not know the world by his own experience and observation, will be very absurd; and consequently very unwelcome in company. He may say very good things: but they will probably be so ill-timed, misplaced,

particular circumstances
company, he vents it indis-
some people out of coun-
others; and frightens all,
come out next. The most
can give you for the world
perience will convince you
Never to give the tone to
take it from them; and
them in conceit with them
them admire you. Those
like themselves better, with
you very well.

A system-monger, with
any thing of the world
formed a system of it
down, for example, that
ture of mankind) flat-

— and better.

dose to the constitution of the patient. He flatters by application, by inference, by comparison, by hint; and seldom directly. In the course of the world there is the same difference, in every thing, between system and practice.

LYING.

There is one vice into which people of good education, and, in the main, of good principles, sometimes fall, from mistaken notions of skill, dexterity and self-defence; I mean lying: though it is inseparably attended with more infamy and loss than any other. The prudence and necessity of often concealing the truth, insensibly seduces people to violate it. It is the only art of mean capacities, and the only refuge of mean spirits. Whereas, concealing the truth, upon proper occasions, is as prudent and as innocent, as telling a lie, upon any occasion, is infamous and foolish. I will state you a case in your own department. Suppose you are employed at a foreign court, and that the minister of that court is absurd or impertinent enough to ask you what your instructions are; will you tell him a lie, which, as soon as found out, (and found out it certainly will be,) must destroy your credit, blast your character, and render you useless there? No. Will you tell him the truth then, and betray your trust? As certainly, No. But you will answer, with

will conceive an opinion of, which opinion you may afterwards take to your honest and fair advantages. In all these situations, you are looked upon as a trickster, no confidence will be put in you, nothing will be communicated to you, you will be in the situation of a man burnt in the cheek; and who, after this, cannot afterwards get an honest opinion of himself, he would, but must continue a

Lord Bacon, very justly, marks the difference between simulation and dissimulation, and allows the latter rather than the former. He still observes, that they are the tools of politicians who have recourse to them. A man who has strength of mind, and is master of all his parts, wants neither of these. As he says he, "the ablest men that ever lived, were not without simulation and dissimulation."

clearness of dealing, made them almost invisible."

There are people who indulge themselves in a sort of lying, which they reckon innocent, and which in one sense is so; for it hurts nobody but themselves. This sort of lying is the spurious offspring of vanity, begotten upon folly: these people deal in the marvellous; they have seen some things that never existed; they have seen other things which they really never saw, though they did exist, only because they were thought worth seeing. Has any thing remarkable been said or done in any place, or in any company? they immediately present, and declare themselves eye or ear witnesses of it. They have done feats themselves, unattempted, or at least unperformed, by others. They are always the heroes of their own fables; and think that they gain consideration, or at least present attention, by it. Whereas, in truth, all they get is ridicule and contempt, not without a good degree of distrust; for one must naturally conclude, that he who will tell any lie from idle vanity will not scruple telling a greater for interest. Had I really seen any thing so very extraordinary as to be almost incredible, I would keep it to myself, rather than, by telling it, give any one body room to doubt for one minute of my veracity. It is most certain, that the reputation of chastity is not so necessary for a woman, as that of veracity is for a man; and with

liars. For my own part, I judge truth by his degree of underst

MANNER.

I fear and suspect, that you get into your head in most cases. Substance is all, and the manner little or nothing. If you have, undeceive yourself, and know that, in every thing, the manner is as important as the matter. If you speak of an angel, in bad words and horrible utterance, nobody will hear, and can help it. If you write like Cicero, but in a very bad hand, misspelled, whoever receives will not read, and if you had the figure of a dwarf, with awkward air and motions, it will be a great deal instead of pleasing. Study to

body, and yet not know the reason why. I think I conceive Martial's meaning very clearly, though the nature of the epigram, which is to be short, would not allow him to explain it more fully; and I take it to be this: O Sabidus, you are a very worthy, deserving man; you have a thousand good qualities, you have a great deal of learning; I esteem, I respect, but for the soul of me I cannot love you, though I cannot particularly say why. You are not *amiable*: you have not those engaging manners, those pleasing attentions, those graces, and that address, which are absolutely necessary to please, though impossible to define. I cannot say it is this or that particular thing that hinders me from loving you; it is the whole together; and upon the whole you are not agreeable.

How often have I, in the course of my life, found myself in this situation, with regard to many of my acquaintance, whom I have honoured and respected, without being able to love! I did not know why, because, when one is young, one does not take the trouble, nor allow one's self the time, to analyze one's sentiments, and to trace them up to their source. But subsequent observation and reflections have taught me why. There is a man, whose moral character, deep learning, and superior parts, I acknowledge, admire, and respect; but whom it is so impossible for me to love, that I am almost in a fever whenever I am in his

ing to the situation
to be in, but constantly employs
acts of hostility upon the ground
any where, but down his throat
means to drink, and only by
means to carve. Inattentive
of social life, he mistakes
nothing. He disputes with
nately, mindless of the
situation of those with whom
absolutely ignorant of the
of familiarity or respect,
same to his superiors, his
riors; and therefore, by
quence, absurd to two of
possible to love such a man
most I can do for him is to
respectable Hottentot.

which means they will require very little time, and you can never be much cheated. Whatever letters and papers you keep, docket and tie them up in their respective classes, so that you may instantly have recourse to any one. Lay down a method also for your reading, for which you allot a certain share of your mornings; let it be in a consistent and consecutive course, and not in that desultory and immethodical manner, in which many people read scraps of different authors, upon different subjects. Keep a useful and short common-place book of what you read, to help your memory only, and not for pedantic quotations. Never read history without having maps, and a chronological book, or tables, lying by you, and constantly recurred to; without which, history is only a confused heap of facts. One method more I recommend to you, by which I have found great benefit, even in the most dissipated part of my life; that is, to rise early, and at the same hour every morning, how late soever you may have sat up the night before. This secures you an hour or two, at least, of reading or reflection, before the common interruptions of the morning begin; and it will save your constitution, by forcing you to go to bed early, at least one night in three.

You will say, it may be, as many young people would, that all this order and method is very troublesome, only fit for dull people, and a disagreeable restraint upon the noble

would be troublesome to y
Business whets the appetit
to pleasures, as exercise
business can never be dor
it raises the spirits for ple
tacle, a ball, an assembly,
sibly affect a man who ha
man who has lost, the p
day ; nay, I will venture t
will seem to have more c
study or business, than to
same listlessness runs thr
duct, and he is as insipid
inefficient in every thing

CHARACTER OF N

His virtues did honour

tyranny, and liberty from licentiousness. His works will illustrate his name, and survive him as long as right reason, moral obligation, and the true spirit of laws, shall be understood, respected, and maintained.

CHARACTERS OF THE DUKES OF ORMOND AND MAKESBOROUGH.

The late Duke of Ormond was almost the weakest, but, at the same time, the best bred, and most popular man in this kingdom. His education in courts and camps, joined to an easy, gentle nature, had given him that habitual affability, those engaging manners, and those mechanical attentions, that almost supplanted the place of every talent he wanted; and he wanted almost every one. They procured him the love of all men, without the esteem of any. He was impeached after the death of Queen Anne, only because that, having been engaged in the same measures with those who were necessarily to be impeached, his impeachment, for form's sake, became necessary. But he was impeached without acrimony, and without the least intention that he should suffer, notwithstanding the party violence of those times. The question for his impeachment, in the house of commons, was carried by many fewer votes than any other question of impeachment; and Earl Stanhope, then Mr. Stanhope, and secretary of state, who impeach-

might suffer by losing
went in all haste, and p
weak man to run away,
was only to be gulled in
mission, and not to be pa
of it. When his subse
it excited mobs and dist
had not a personal ene
had a thousand friends.
owing to his natural d
to the mechanical mean
not his parts, had given
other instance is the late
who studied the art of
well knew the importa
and used it more tha
gained whomever he h
he had a mind to gain
knew that every body
gaining. Though his

avarice, the most unamiable of all vices. He had wound up and tuned his whole machine to please and engage. He had an inimitable sweetness and gentleness in his countenance, a tenderness in his manner of speaking, a graceful dignity in every motion, and an universal and minute attention to the least things that could possibly please the least person. This was all art in him; art of which he well knew and enjoyed the advantages; for no man ever had more interior ambition, pride, and avarice, than he had.

* * * * *

Of all the men that ever I knew in my life, (and I knew him extremely well,) the late Duke of Marlborough possessed the graces in the highest degree, not to say engrossed them; and indeed he got the most by them; for I will venture (contrary to the custom of profound historians, who always assign deep causes for great events) to ascribe the better half of the Duke of Marlborough's greatness and riches to those graces. He was eminently illiterate; wrote bad English, and spelled it still worse. He had no share of what is commonly called *parts*; that is, he had no brightness, nothing shining in his genius. He had, most undoubtedly, an excellent good plain understanding, with sound judgment. But these alone would probably have raised him but something higher than they found him; which was page to King James the Second's queen. There the Graces

mediately bought an annuity of five hundred pounds a-year, of my Halifax; which was the foundation of his subsequent fortune. His figure was not handsome, but his manner was irresistible, to men or women. It was by this engaging manner, that he was enabled, during the war, to connect the various and jealous interests of the Grand Alliance, and to connect them to the main object of the war, notwithstanding their private and separate views and wrong-headedness. What he went to (and he was obliged to go to some resty and refractory ones) he finally prevailed, and brought them into measures. The Pensionary Heinsius, an old minister, grown gray in business, had governed the Republic of the

some degree, comforted by his manner. With all his gentleness and gracefulness, no man living was more conscious of his situation, nor maintained his dignity better.

PARTY-SPIRIT.

There is a particular maxim among parties, which alone is sufficient to corrupt a whole nation ; which is, to countenance and protect the most infamous fellows, who happen to herd amongst them. There is no man, let his private character be ever so scandalous, that can be of some use to serve a turn, but immediately grows to be a man of consequence with his party.

It is something shocking to common sense to see the man of honour and the knave, the man of parts and the blockhead, put upon an equal foot ; which is often the case amongst parties. In the struggles that happen about elections, when some candidate of a fair character has been set up on one side, how often have you seen the most abandoned knave of the other party put up to oppose him, and both supported with equal zeal ! Parties will always find something or other, in the worst of men, to reconcile them to the obnoxious parts of their characters. He that has not sense enough to distinguish right from wrong can make a noise ; nay, the less sense, the more obstinacy, especially in a bad cause ; and the

parties intend to carry

Party zeal changes the
is white, vice is virtue
called a perquisite, an
concerted fraud, that
of the most thorough
voted a little negliger
takes away all blots
blackest characters ;

be hanged, by all laws
his conduct in private
time, be an angel with

Mendax, while he
is detected in a little
was of a complexion
thing in his conscience
that he fancied he
did not play the role

he was not by it.

wronged his country ; but a veteran, who was grown old in all the iniquitous practices of party, and who had acquired authority by his experience, was quite of another opinion : “ Mendax,” says he, “ has always been an active member of the cause ; and what have we to do with his morals or his honour ? ” adding, “ The man that is true to the troop must always be screened, let him be guilty of what he will.”

Thus, by the detestable politics of party, Mendax was countenanced and caressed under the infamy of a most scandalous fraud ; and lived to do his country more mischief, by the corruption which he afterwards spread through it, than a famine, a plague, or a war, could have done.

If we look back to the history of a few years past, we shall find that the immense estates that have been made, by the numerous fraudulent projects with which this virtuous age has abounded, have been by persons who pretended to be zealous party men, and have gone great lengths in party : nay, some have been so cunning as to shift sides, and go over to the strongest, just before they have resolved to strike some bold stroke, wisely securing a good retreat before they enter upon action ; so that I have often thought, that a strong party is the same thing to a cheat, that a strong island in the West Indies is to a pirate,—a place of safety to lay up all he has stolen.

passionate people

in the world. "They are a little true; a trifle will put them in a rage; while they are in that fury, they care not what they say or do; but as it is over, they are extremely penitent for any injury or mistake. This panegyric of these choleric people, when examined and sifted in plain common sense and common sense, shows that they are good-natured well-natured; and that when, in a rage, they have said or done anything, they are extremely sorry for it. It is probable that they are; but compensation to those whose reputations and lives, they have either wounded or ruined, comes too late.

(which, by the way, would be followed by universal applause,) than run the least risk of being irreparably mischievous.

I know it is said in their behalf, that this impulse to wrath is constitutionally so sudden and strong, that they cannot stifle it, even in its birth: but experience shows us, that this allegation is notoriously false; for we daily observe that these stormy persons both can and do lay those gusts of passion, when awed by respect, restrained by interest, or intimidated by fear. The most outrageous furioso does not give a loose to his anger in presence of his sovereign or his mistress; nor does the expectant heir in presence of the peevish dotard from whom he hopes for an inheritance. The soliciting courtier, though perhaps under the strongest provocations from unjust delays and broken promises, calmly swallows his unavailing wrath, disguises it even under smiles, and gently waits for more favourable moments: nor does the criminal fly in a passion at his judge or his jury.

There is then but one solid excuse to be alleged in favour of these people; and, if they will frankly urge it, I will candidly admit it, because it points out its own remedy. I mean, let them fairly confess themselves mad, as they most unquestionably are: for what plea can those that are frantic ten times a day bring against shaving, bleeding, and a dark room, when so many much more harmless madmen are confined in their cells at Bedlam, for being

about the hospital, would
found the previous sympto
madness, voluntarily ap
conscious of the mischie
possibly do if at liberty.
not to be mad, but who
same fund of good natu
the same application to
have any.

There is in the Menag
ry of one of these angry
their extravagancy in :

Two gentlemen wet
of whom, who was a ch
be mounted on a high
horse grew a little tro
rider grew very angry,
red him with great fur

Light, unballasted heads are very apt to be overset by every gust, or even breeze of passion; they appreciate things wrong, and think every thing of importance, but what really is so; hence those frequent and sudden transitions from silly joy to sillier anger, according as the present silly humour is gratified or thwarted. This is the never-failing characteristic of the uneducated vulgar, who often, in the same half hour, fight with fury, and shake hands with affection. Such heads give themselves no time to reason; and if you attempt to reason with them, they think you rally them, and resent the affront. They are, in short, overgrown children, and continue so in the most advanced age. Far be it from me to insinuate, what some ill-bred authors have bluntly asserted, that this is in general the case of the fairest part of our species, whose great vivacity does not always allow them time to reason consequentially but hurries them into testiness upon the least opposition to their will. But, at the same time, with all the partiality which I have for them, and nobody can have more than I have, I must confess that, in all their debates, I have much more admired the copiousness of their rhetoric, than the conclusiveness of their logic.

People of strong animal spirits, warm constitutions, and a cold genius, (a most unfortunate and ridiculous though common compound,) are most irascible animals, and very dangerous in their wrath. They are active, puzzling,

men composed

plosions, which have of
sequences. Nothing is
inal for them to say or d
the beginning of their t
erable, by their glaring
nances, and rapid moti
conservators of the pea
every man is till the au
can be procured,) shot
madmen, and confine th
in some dark closet, vs

Men of nice honour
common honesty, for s
derfully combustible.
support and protect th
character. The cons
makes them both sore

There is another a
human animals, whose
nride. These are ge

heat, and misunderstand them with fury. "Who are you? What are you? Do you know whom you speak to? I will teach you to be silent to a gentleman," are their daily idioms of speech, which frequently end in assault and battery,—to the great emolument of the Round-house and Crown-office.

I have known many young fellows, who, at their first setting out into the world, or in the army, have simulated a passion which they did not feel, merely as an indication of *spirit*, which word is falsely looked upon as synonymous with courage. They dress and look fierce, swear enormously, and rage furiously, seduced by that popular word *spirit*. But I beg leave to inform those mistaken young gentlemen, whose error I compassionate, that the true spirit of a rational being consists in cool and steady resolution, which can only be the result of reflection and virtue.

I am very sorry to be obliged to own, that there is not a more irritable part of the species than my brother authors. Criticism, censure, or even the slightest disapprobation of their immortal works, excite their most furious indignation. It is true, indeed, that they express their resentment in a manner less dangerous both to others and to themselves. Like incensed porcupines, they dart their quills at the object of their wrath. The wounds given by these shafts are not mortal, and only painful in proportion to the distance from whence

a first or second floor are a
tle smarting, and sometime
cially if the party wounded

Our great Creator has w
sions, to rouse us into acti
our gratitude to him by
procure us; but, at the
kindly given us reason suff
give that reason fair play,
sions; and has delegated
them, as he said to the
shall ye go, and no farther.'
his own severest torment
no peace, while his ragin
strained by no sense of
moral duties. What wou
unforgiving example (if
expression) were followe

other. Generosity often runs into profusion, economy into avarice, courage into rashness, caution into timidity, and so on:—insomuch that, I believe, there is more judgment required, for the proper conduct of our virtues, than for avoiding their opposite vices. Vice, in its true light, is so deformed, that it shocks us at first sight, and would hardly ever seduce us, if it did not, at first, wear the mask of some virtue. But virtue is, in itself, so beautiful, that it charms us at first sight; engages us more and more upon further acquaintance; and, as with other beauties, we think excess impossible; it is here that judgment is necessary, to moderate and direct the effects of an excellent cause. I shall apply this reasoning, at present, not to any particular virtue, but to an excellency, which, for want of judgment, is often the cause of ridiculous and blamable effects: I mean great learning; which, if not accompanied with sound judgment, frequently carries us into error, pride, and pedantry. As I hope you will possess that excellency in its utmost extent, and yet without its too common failings. the hints, which my experience can suggest, may probably not be useless to you.

Some learned men, proud of their knowledge, only speak to decide, and give judgment without appeal; the consequence of which is, that mankind, provoked by the insult, and injured by the oppression, revolt; and, in order to shake off the tyranny, even call the lawful

heights, such as garrets or top rooms, are puffed away by the wind, and do not hit the mark; but those who are on a first or second floor are not so much affected by the smarting, and sometimes even by the burning, especially if the party wounded is not in the way.

Our great Creator has various means, to rouse us into action, and to express our gratitude to him by the good we do; but, at the same time, he has kindly given us reason sufficient to govern that reason fair play, to control our passions; and has delegated authority to them, as he said to the waters, "Thou shalt go, and no farther." The more we are in his own severest tormentor; his rage is no peace, while his raging passion is not restrained by no sense of either moral or physical duties. What would be his example (if I may so express it) were followed by his

and, in the next place, that there never a case stated, or even known, by any historian, with every one of its circumstances: which, however, ought to be known, in order to be reasoned from. Reason upon the case itself, and the several circumstances that attend and act accordingly; but not from the authority of ancient poets, or historians. Take your consideration, if you please, cases strikingly analogous; but take them as helps, not as guides. We are really so prejudiced by our educations, that, as the ancients deified their heroes, we deify their madmen; which, with all due regard to antiquity, I take Leonidas and Curtius to have been two distinguished ones. And yet a solid pedant, in a speech in parliament, relative to a bill of twopence in the pound upon some commodity or other, quote those two heroes, as examples of what we ought to do and suffer for our country. I have known these absurdities carried so far, by people of injudicious learning, that I should not be surprised, if some day were to propose, while we are at war with the Gauls, that a number of geese should be kept in the Tower, upon account of the advantage which Rome received, in a certain case, from a certain number of geese in the capitol. This way of reasoning, and this way of speaking, will always form a poor man, and a puerile declaimer.

There is another species of learned men,

municative and shining pedants, v
their conversation, even with women
quotations of Greek and Latin ; and
contracted such a familiarity with
and Roman authors, that they call
certain names or epithets denoting
as, *old* Homer ; that *sly* rogue Hora
instead of Virgil ; and *Naso*, instead
These are often imitated by coxcs
have no learning at all, but who
some names, and some scraps of ar
thors by heart, which they impro
impertinently retail in all companies
of passing for scholars. If, ther
would avoid the accusation of pedan
hand, or the suspicion of ignoran
other, abstain from learned ostentatio
the language of the company you are
it purely, and unlarded with any othe
seem wiser, nor more learned, than
you are with What your learning

CHESTERFIELD.

time, most carefully avoid those errors and abuses which I have mentioned, and which often attend it. Remember, too, that modern knowledge is still more necessary than ancient; and that you had better know perfectly the present, than the old state of Europe, though I would have you well acquainted with both.

SATIRE ON PENSIONED PEERS.

To the King's most Excellent Majesty,

The humble Petition of Philip Earl of Chesterfield, Knight of the most Noble Order of the Garter,

Showeth,—That your petitioner, being rendered by deafness as useless and insignificant as most of his equals and contemporaries are by nature, hopes, in common with them, to share your majesty's royal favour and bounty; where he may be enabled either to save or spend, he shall think proper, more than he can do at present.

That your petitioner, having had the honour of serving your majesty in several very lucrative employments, seems thereby entitled to a private retreat from business, and to enjoy *cum dignitate*; that is, leisure and a pension.

Your petitioner humbly presumes, that he has a just and common claim to such a pension.

That your petitioner is
unwilling, to speak adva
but as, after all, some just
as well as to others, he b
that his loyalty to you
been unshaken, even in
that particularly, in the la
when the Pretender adv
at the head of at least th
plined men, the flower o
and gentry, your petition
unquestionably he might
been so inclined: bat, o
sixteen companies of one
the public expense, in sup
undoubted right to the in
realms; which distinguis
ulty is. to this hour unres

has good reason to believe, that the deficiencies of the pension-fund are by no means the last that will be made good by parliament.

Your petitioner begs leave to observe, that a small pension is disgraceful and opprobrious, as it intimates a shameful necessity on one part, and a degrading sort of charity on the other; but that a great one implies dignity and affluence on one side, on the other regard and esteem; which, doubtless, your majesty must entertain, in the highest degree, for those great personages whose respectable names stand upon your eleemosynary list. Your petitioner, therefore, humbly persuades himself, upon this principle, that less than three thousand pounds a year will not be proposed to him; if made up gold, the more agreeable; if for life, the more marketable.

Your petitioner persuades himself, that your majesty will not suspect this his humble application to proceed from any mean, interested motive, of which he has always had the utmost abhorrence. No, sir; he confesses his own weakness; honour alone is his object; honour is his passion; honour is dearer to him than life. To honour he has always sacrificed all other considerations; and upon this generous principle, singly, he now solicits that honour, which in the most shining times distinguished the greatest men of Greece, who were fed at the expense of the public.

promote with zeal and v
ure that the worst minis
to your majesty: but, on
he be singled out, mark
refusal, he thinks himsel
declare, that he will, to th
oppose the best and wise
majesty yourself can eve

And your majesty's peti

PERFECTION TO E

Aim at perfection in ev
most things it is unattain
who aim at it, and persev
nearer to it, than those
despondency make them g
able. *Magnis tamen exci*

In all systems whatsoever, whether of religion, government, morals, &c. perfection is the object always proposed, though possibly unattainable ; hitherto, at least, certainly unattained. However, those who aim carefully at the mark itself will unquestionably come nearer it than those who, from despair, negligence, or indolence, leave to chance the work of skill. This maxim holds equally true in common life ; those who aim at perfection will come infinitely nearer it, than those desponding, or indolent spirits, who foolishly say to themselves, Nobody is perfect ; perfection is unattainable ; to attempt it is chimerical ; I shall do as well as others ; why then should I give myself trouble to be what I never can, and what, according to the common course of things, I need not be,—*perfect* ?

I am very sure that I need not point out to you the weakness and the folly of this reasoning, if it deserves the name of reasoning. It would discourage, and put a stop to the exertion of any one of our faculties. On the contrary, a man of sense and spirit says to himself, Though the point of perfection may (considering the imperfection of our nature) be unattainable, my care, my endeavours, my attention, shall not be wanting to get as near it as I can ; I will approach it every day ; possibly I may arrive at it at last ; at least, (what I am sure is in my own power,) I will not be distanced.

writers considerable, when they would not; and if my friend Le been persecuted under lord Harcourt's government, I believe he would have before this, only a good apothecary of a scurvy politician. I remember the latter end of queen Anne's reign, a great number of fanatics, who were and very possibly really thought themselves gifted with the gift of prophecy. They used to assemble in Moor-fields to exert that gift, attended by a vast number of idle spectators. The then ministry, notwithstanding little persecution well enough, were wise enough not to disturb these enthusiasts, and only ordered one Powel, who was the manager of a famous puppet-show, to make a prophecy, which he did so well, that it put an end to the prophets and their

man and wife, have been exceedingly burthensome to each other. The lady, who has had full leisure most minutely to consider her other moiety; has either positively or comparatively found out; that he is by no means a pretty man, and meditates indemnification to herself, either by her return to the pretty man, or by enlisting one for the current service of the year. In these dispositions she opens the winter, but, at the same time, with firm and steadfast purpose of not transgressing the bounds, or even violating the appearances, of virtue. But, alas! how frail are all our best resolves! The lover appears at first in the innocent form of value and esteem; his conversation is listened to with attention, and approved of: it grows frequent and particular; how can one help that? Where is the harm of being distinguished by the friendship of a man of sense and fashion? Can it be wondered at, that one converses more with him than with a thousand fools that would be always plaguing one? Besides, he says nothing one has reason to take ill, or that would justify one in not being civil to him.

With these early and just distinctions in his favour, the pretty man proceeds, and gains the more ground, as his approaches are the less perceived or apprehended. He is admitted to the toilet, as an agreeable friend and companion where he improves the morning moments, which I take to be the *mollia tempora*, so propitious to *tête-à-têtes*: here the conversation insensibly

fesses, and laments his unfortunate situation to both, and wishes to heaven that neither; the lady, not without some emotion, with an awkward smartness, tells him that she believes they will neither of them ever do him great hurt. This unjust reproach extends to him, what otherwise he could never have had the courage to have said, viz. "that that is entirely upon her." Here it is out; the friendship is broken. What is to be done? The lady plainly perceives his meaning, which she had before suspected. She flattered herself that she had a friendship and value for her friend, but she finds the contrary. She is sorry she has put it out of her power to have any esteem for him, which she confesses she had; but they must never meet again, and that is to be the language. The lover, who I may call him so, deprecates her vengeance, and blames her own beauty, and his own weakness, for having led her hand, wh

a situation to parley with the garrison, and stands fair for the horn work. Here he can argue the case fully, show the negligence, the injustice, or the oppression of the present governor, offer terms of honour, safety, and better usage, and, by persuasions, either bring about a willing surrender, or at least so far abate the rigour of the resistance, as with a little force to make himself master of the place.

* * * * *

I therefore recommend to my countrywomen, to be particularly upon their guard against the very man whose conquest they most wish for, and to be assured that the reasons which determine their choice are so many instances of their danger. Let them begin to reflect, as soon as ever they begin to find a particular pleasure in his conversation, and let them tremble when they first make him a graver courtesy than they do to other people. But if, when he approaches them, they pull up their gloves, adjust their tucker, and count the sticks of their fan, let them despair, for they are further gone than they imagine. And though they may, for a time, deceive themselves with a notion that it is his understanding only that engages their attention, they will find at last that man, like the serpent, when he has once got his head in, the rest will soon follow. Friendship and esteem are the bearded arrows of love, that enter with ease, but when torn out, leave the wound greater.

and then you will taste them: but trust to Nature for genuine ones. I am sure that you would feel you must be a man who gives himself up to all, and not sensibly. Sardanapalus, I am convinced, in his life felt any. Those only who mix their occupations with pleasures feel either should do. Alcibiades, though addicted to the most shameful excesses, gave some to philosophy, and some to business. He joined business with pleasure so perfectly that they mutually assisted each other; he was the husband of all the wives; he found time to be one of the best, almost the best orator, and absolute general there. An uninterrupted pleasure is as insipid as contemptible. Pleasure given every day to serious business keeps both the mind and the senses, to the use of pleasure. A surfeited glutton,

ful ; and, in the common course of things, not reckoned disgraceful at all. In short, pleasure must not, nay, cannot, be the business of a man of sense and character ; but it may be, and is, his relief and reward.

RELIGION AND MORALITY.

I have seldom or never written to you upon the subject of religion and morality : your own reason, I am persuaded, has given you true notions of both ; they speak best for themselves ; but, if they wanted assistance, you have Mr. Harte at hand, both for precept and example ; to your own reason, therefore, and to Mr. Harte, shall I refer you, for the reality of both, and confine myself in this letter to the decency, the utility, and the necessity of scrupulously preserving the appearances of both. When I say the appearances of religion, I do not mean that you should talk or act like a missionary, or an enthusiast, nor that you should take up a controversial cudgel against whoever attacks the sect you are of ; this would be both useless and unbecoming your age : but I mean that you should by no means seem to approve, encourage, or applaud, those libertine notions, which strike at all religions equally, and which are the poor threadbare topics of half-wits, and minute philosophers. Even those who are silly enough to laugh at their jokes are still wise enough to distrust and detest their characters ;

tended *Esprits forts*, or
tines, who laugh at all
wit, or disclaim it, to co
no word or look of you
approbation; on the c
gravity express your disli
the subject, and decline
indecent controversies.
truth, that every man is th
and the less trusted, for b
no religion; in spite of ali
cious epithets he may as
free-thinker, or moral phil
atheist (if such a thing the
own interest, and characte
tend to some religion.

Your moral character m
but, like *Cassius*

still, if possible, more unaccountable wretches. I mean those who affect to preach and propagate such absurd and infamous notions without believing them themselves. These are the devil's hypocrites. Avoid, as much as possible, the company of such people; who reflect a degree of discredit and infamy upon all who converse with them. But as you may, sometimes, by accident, fall into such company, take great care that no complaisance, no good-humour, no warmth of festal mirth, ever make you seem even to acquiesce in, much less to approve or applaud, such infamous doctrines. On the other hand, do not debate nor enter into serious argument, upon a subject so much below it; but content yourself with telling these apostles, that you know they are not serious; that you have a much better opinion of them than they would have you have; and that you are very sure, they would not practise the doctrine they preach. But put your private mark upon them, and shun them for ever afterwards.

There is nothing so delicate as your moral character, and nothing which it is your interest so much to preserve pure. Should you be suspected of injustice, malignity, perfidy, lying, &c. all the parts and knowledge in the world will never procure you esteem, friendship, or respect. A strange concurrence of circumstances has sometimes raised very bad men to high stations; but they have been raised like criminals to a pillory, where their persons and

affected and ostentatious as
in the case of morality : thou
would not advise you to a phari-
tue. But I will recommend t
pulous tenderness for your m
the utmost care not to say or
that may ever so slightly tain
self, upon all occasions, the a
but not the bully, of virtue.
whom you have certainly he
believe, the most notorious, b
world, and who had, by a
amassed immense wealth,)
the disadvantage of a bad
heard him once say, in his
manner, that, though he wo
farthing for virtue, he woul
pounds for a character ; bec
a hundred thousand pounds
was so blasted, that he ha

very soon vanish, and be extinguished with contempt. People easily pardon, in young men, the common irregularities of the senses ; but they do not forgive the least vice of the heart. The heart never grows better by age ; I fear rather worse ; always harder. A young liar will be an old one ; and a young knave will only be a greater knave as he grows older. But should a bad young heart, accompanied with a good head, (which, by the way, is very seldom the case,) really reform in a more advanced age, from a consciousness of its folly, as well as of its guilt ; such a conversion would only be thought prudent and political, but never sincere. I hope in God, and I verily believe, that you want no moral virtue. But the possession of all the moral virtues, *in actu primo*, as the logicians call it, is not sufficient ; you must have them *in actu secundo* too ; nay, that is not sufficient neither ; you must have the reputation of them also. Your character in the world must be built upon that solid foundation, or it will soon fall, and upon your own head. You cannot, therefore, be too careful, too nice, too scrupulous, in establishing this character at first, upon which your whole depends. Let no conversation, no example, no fashion, no *bon mot*, no silly desire of seeming to be above what most knaves and many fools call prejudices, ever tempt you to avow, excuse, extenuate, or laugh at the least breach of morality ; but show upon all occasions, and take

to be strict, and were only, w
becomes you to be strict and
there, too, spare the persons, w
the crimes. All this relates,
judge, to the vices of the heart;
fraud, envy, malice, detraction,
not extend it to the little frailt
flowing from high spirits and wa
would ill become you, at your ag
against, and sententiously censure
an accidental excess of the tabl
inadvertency; no, keep as free fro
self as you can; but say nothing
in others. They certainly mend l
by reason: and a man's worldly
not affected by them, provided;
other respects.

* * * * *

Pray let no quibbles of lawyer
ments of casuists, break into the
of right and wrong: which ever—

the casuists among the Jesuits; (especially the twenty-four collected, I think, by Escobar,) allowed, in some, or many cases, not to be criminal. The principles first laid down by them are often specious, the reasonings plausible; but the conclusion always a lie: for it is contrary to that evident and undeniable rule of justice, which I have mentioned above, of not doing to any one what you would not have him do to you. But, however, these refined pieces of casuistry and sophistry, being very convenient and welcome to people's passions and appetites, they gladly accept the indulgence, without desiring to detect the fallacy of the reasoning: and indeed many, I might say, most people, are not able to do it; which makes the publication of such quibblings and refinements the more pernicious. I am no skilful casuist, nor subtle disputant; and yet I would undertake to justify, and qualify, the depredations of a highwayman, step by step, and so plausibly as to make many ignorant people embrace the profession, as an innocent, if not even a laudable one; and to puzzle people of some degree of knowledge to answer me point by point.

CHARACTER OF THE EARL OF SCARBOROUGH.

In drawing the character of Lord Scarborough, I will be strictly upon my guard against the partiality of that intimate and unreserved

this may be suspected to have informed it; for the movements of his soul were communicated to me only rather lower than heightened will mark the shades, and rather than an exact likeness.

He had a very good person of the middle size; a handsome he was cheerful, the most grace imaginable; when most oftenest, the most respect in the highest degree the address of a man of quality, ease, and dignity without

Bred in camps and court, posed that he was untainted by the vices of those warm may be allowed the expression

to some present inconveniences. He was strong, but not an eloquent or florid speaker in parliament. He spoke so unaffectedly the best dictates of his heart, that truth and equity, which never want, and seldom wear, ornaments, seemed only to borrow his voice. His plainness gave such an astonishing weight to all he said, that he more than once carried an unwilling majority after him. Such is the authority of unsuspected virtue, that it will sometimes shame vice into decency at least.

He was not only offered, but pressed to accept, the post of secretary of state, but he instantly refused it. I once tried to persuade him to accept it, but he told me that both the natural warmth and melancholy of his temper made him unfit for it; and that, moreover, he knew very well that, in those ministerial employments, the course of business made it necessary to do many hard things, and some unjust ones, which could only be authorized by the Jesuitical casuistry of the direction of intention, a doctrine which he said he could not possibly adopt. Whether he was the first to ever make that objection, I cannot affirm, but I suspect that he will be the last.

He was a true constitutional, and yet practicable patriot; a sincere lover, and a zealous protector of the natural, the civil, and the religious rights of his country. But he would not quarrel with the crown for some slight encroachments of the prerogative, nor with the peo-

tution in the aggregate, and only want
no one part of it should preponderate to

His moral character was so pure, that
may say of that imperfect creature man
a celebrated historian says of Scipio,
laudandum aut dixit, aut fecit, aut sen-
cerely think (I had almost said I know
might say it with great truth of him,
gle instance excepted, which shall
tioned.

He joined to the noblest and strict
ciples of honour and generosity the
sentiments of benevolence and com
and, as he was naturally warm, he
even hear of an injustice or a baseness
a sudden indignation; nor of the mis
or miseries of a fellow-creature, with
ing into softness, and endeavouring
them. This part of his character was
versally known, that our best and mo

such was his diffidence upon that subject, that he never could be persuaded that mankind thought of him as they did. For surely never man had a higher reputation, and never man enjoyed a more universal esteem. Even knaves respected him, and fools thought they loved him. If he had any enemies, (for I protest I never knew one,) they could only be such as were weary of always hearing of Aristides the Just.

He was too subject to sudden gusts of passion, but they never hurried him into any illiberal or indecent expression or action, so invincibly habitual to him were good-nature and good manners. But, if ever any word happened to fall from him in warmth, which, upon subsequent reflection, he himself thought too strong, he was never easy till he had made more than a sufficient atonement for it.

He had a most unfortunate, I will call it a most fatal, kind of melancholy in his nature, which often made him both absent and silent in company, but never morose or sour. At other times he was a cheerful and agreeable companion; but, conscious that he was not always so, he avoided company too much, and was too often alone, giving way to a train of gloomy reflections.

His constitution, which was never robust, broke rapidly at the latter end of his life. He had two severe strokes of apoplexy or palsy, which considerably affected his body and his mind.

of the truth to the best of my knowledge
owed this small tribute of justice, such as
to the memory of the best man I ever knew
and of the dearest friend I ever had.

SELF-CONVERSATION.

The present inaction, I believe, gives
leisure enough for ~~enough~~, but it gives you
enough too for better things—I mean re-
useful books, and, what is still more u-
conversing with yourself some part of
day. Lord Shaftesbury recommends sel-
versation to all authors; and I would re-
mend it to all men: they would be the
for it. Some people have not time, and
have inclination, to enter into that conver-
say, very many dread it, and fly to the
trifling dissipations in order to avoid it;
a man would allot half an hour every ni-

ON THE EMPLOYMENT OF TIME.

I do not regret the time that I have passed in pleasures ; they were seasonable ; they were the pleasures of youth, and I enjoyed them while young. If I had not, I should probably have overvalued them now, as we are very apt to do what we do not know ; but, knowing them as I do, I know their real value, and how much they are generally overrated. Nor do I regret the time that I have passed in business, for the same reason ; those who see only the outside of it imagine that it has hidden charms, which they pant after ; and nothing but acquaintance can undeceive them. I, who have been behind the scenes, both of pleasure and business, and have seen all the springs and pulleys of those decorations which astonish and dazzle the audience, retire, not only without regret, but with contentment and satisfaction. But what I do, and ever shall regret, is the time which, while young, I lost in mere idleness, and in doing nothing. This is the common effect of the inconsideracy of youth, against which I beg you will be most carefully upon your guard. The value of moments, when cast up, is immense, if well employed ; if thrown away, their loss is irrecoverable. Every moment may be put to some use, and that with much more pleasure than if unemployed. Do not imagine that by the employment of time I mean an uninterrupted application

they reason and form you for the
teach you characters, and show y
man heart in its unguarded m
then remember to make that use
have known many people, from
mind, go through both pleasure a
with equal inattention, neither e
one, nor doing the other; thin
selves men of pleasure because
mingled with those who were, a
business, because they had busin
though they did not do it. What
do it to the purpose; do it thorough
perficially. *Approfondissez*; go to
of things. Any thing half done, or h
is, in my mind, neither done nor kn
Nay, worse, for it often misleads.
hardly any place, or any company, v
may not gain knowledge, if you pleas
every body knows some one thing, a
to talk upon that

who used frequently to say, "Take care of the pence, for the pounds will take care of themselves." This was a just and sensible reflection in a miser. I recommend to you to take care of minutes, for hours will take care of themselves. I am very sure that many people lose two or three hours every day by not taking care of the minutes. Never think any portion of time whatsoever too short to be employed; something or other may always be done in it.

TOLERANCE.

Remember, at the same time, that errors and mistakes, however gross, in matters of opinion, if they are sincere, are to be pitied, but not punished nor laughed at. The blindness of the understanding is as much to be pitied as the blindness of the eyes; and there is neither jest nor guilt in a man's losing his way in either case. Charity bids us set him right if we can, by arguments and persuasions; but Charity, at the same time, forbids either to punish or ridicule his misfortune. Every man's reason is, and must be, his guide; and I may as well expect that every man should be of my size and complexion, as that he should reason just as I do. Every man seeks for truth, but God only knows who has found it. It is therefore, as unjust to persecute, as it is absurd to ridicule people for those several

not he who honestly and sincerely believes
lie.

VANITY.

Be extremely upon your guard against vanity, the common failing of unexperienced youth, but particularly against that kind of vanity which dubs a man a coxcomb; a character which once acquired, is more indelible than that of the priesthood. It is not to be imagined how many different ways vanity defeats its purposes. One man decides peremptorily upon every subject, betrays his ignorance upon the most important, and shows a disgusting presumption upon the most trifling. Another desires to appear successful among the women; he hints at the encouragement he has received, from those of the most distinguished rank and beauty, and intimates a particular connexion with some one of the first.

and their intimate friend Mr. Such-a-one, with whom, possibly, they are hardly acquainted. But, admitting it all to be as they would have it, what then? Have they the more merit for these accidents? Certainly not. On the contrary, their taking up adventitious, proves their want of intrinsic merit; a rich man never borrows. Take this rule for granted, as a never failing one—That you must never seem to affect the character in which you have a mind to shine. Modesty is the only sure bait when you angle for praise. The affectation of courage will make even a brave man pass only for a bully; as the affectation of wit will make a man of parts pass for a coxcomb. By this modesty I do not mean timidity and awkward bashfulness. On the contrary, be inwardly firm and steady; know your own value, whatever it may be, and act upon that principle; but take great care to let nobody discover that you do know your own value. Whatever real merit you have, other people will discover, as people always magnify their own discoveries as they lessen those of others.

THE MINOR VIRTUES.

Great talents and great virtues (if you should have them) will procure you the respect and the admiration of mankind, but it is the less talents, the *leniores virtutes*, which must cure you their love and affection. The for

lutely incompatible with love and affection.

Cæsar had all the great vices, and Cato the great virtues that men could have. If Cæsar had the *leniores virtutes*, which Cato wanted; and which made him beloved, even by his enemies, and gained him the hearts of mankind, in spite of their reason: while Cato was not even beloved by his friends, notwithstanding the esteem and respect which they could not refuse to his virtues; and I am apt to think, that if Cæsar had wanted, and Cato possessed, those *leniores virtutes*, the former could not have attempted, (at least with success,) and the latter could not have protected the liberties of Rome. Mr. Addison, in his *Ætato*, says of Cæsar, (and I believe with truth

“Curse on his virtues; they’ve undone his country.”

by which he means, those lesser, but engaging virtues, of gentleness, affability, complai-



CHESTERFIELD.

Whereas Henry IV. of France, as much courage, and was much gaged in wars, was generally in account of his lesser and social are all so formed, that our understand generally the *dupes* of our hear our passions ; and the surest way is through the latter, which gaged by the *leniores virtutes* a manner of exerting them. The in of a proud man is, for example, if shocking than his rudeness could he shows you, by his manner, than mere condescension in him ; goodness alone bestows upon you have no pretence to claim. His protection, instead of his friendly nod, instead of an usual bow signifies his consent that you an invitation that you should sit, and drink with him.

The costly liberality of a prince insults the distresses it sometimes takes care to make you feel your tunes, and the difference between situation and his ; both which he be justly merited : yours, by you by his wisdom. The arrogant person communicate, but promulgates his He does not give it you, but he is

the favour conferred, by reminding the motive which produced, and the circumstances which accompanied it.

These faults point out their corrections, and your own good sense will suggest them to you.

VOLTAIRE AND LOUIS XIV.

Voltaire sent me, from Berlin, his *Siècle de Louis XIV.* It came at a proper time ; lord Bolingbroke had just shown how history should be read ; I showed me how it should be written. I thought that it will meet with almost as many readers. Voltaire must be criticised ; every man's favourite is attacked.

He tells me all I want to know, and nothing more. His reflections are short, just, and produce others in his readers. Free from religious, philosophical, political, and national prejudices, beyond any historian I ever met with, he relates all those matters as truly and as impartially, as certain regards, which must always be to some degree observed, will allow him: for one sees plainly, that he often says much less than he would say, if he might. He hath made me much better acquainted with the times of Louis XIV. than the innumerable volumes which I had read could do; and hath suggested this reflection to me, which I had never made before,—His vanity, not his knowledge, made him encourage all, and introduce many arts and sciences in his country. He opened in a manner the human understanding in France, and brought it to its utmost perfection; his age equalled in all, and greatly exceeded in many things (pardon me, pedants!) the Augustan. This was great and rapid; but still it might be done, by the encouragement, the applause, and the rewards of a vain, liberal, and magnificent prince. What is much more surprising is, that he stopped the operation of the human mind just where he pleased; and seemed to say, "Thus far shalt thou go, and no farther." For, a bigot to his religion, and jealous of his power, free and rational thoughts upon either never entered into a French head during his reign;

side and vanity v
art; and obliter
e favour confer
otive which prod
panied it.

These faults po
ns, and your o
ggest them to :

VOLTAIRE

Voltaire sent
ècle de Louis
r time ; lord
w history sh
e how it shc
at it will me
aders. Vo
ery man's
ejudice is

church. Poets, orators, and philosophers
rant of their natural rights, cherish
chains ; and blind active faith trium
those great minds over silent and pas
son. The reverse of this seems now
case in France : reason opens itself
and invention fade and decline.

VULGARITY.

A vulgar man is captious and jealous
and impetuous about trifles. He sus
self to be slighted, thinks every thin
said meant at him ; if the company h
laugh, he is persuaded they laugh at
grows angry and testy, says somet
impertinent, and draws himself into
by showing what he calls a proper
asserting himself. A man of fashion
suppose himself to be either the sole o

er acquiesces than wrangles. A vulgar man's conversation always savours strongly of the lowliness of his education and company. It turns chiefly upon his domestic affairs, his servants, the excellent order he keeps in his own family, and the little anecdotes of the neighbourhood; all which he relates with emphasis, and as interesting matters. He is a man gossip. Vulgarism in language is the next and distinguishing characteristic of bad company, and a bad education. A man of fashion avoids nothing with more care than that. Proverbial expressions and trite sayings are the flowers of the rhetoric of a vulgar man.

CHARACTER OF SIR ROBERT WALPOLE.

I much question whether an impartial character of Sir Robert Walpole will or can be transmitted to posterity; for he governed this kingdom so long, that the various passions of mankind mingled, and in a manner incorporated themselves, with every thing that was said or written against him. Never was man more flattered or more abused, and his long power was probably the chief cause of both. I was much acquainted with him, both in his public and private life. I mean to do impartial justice to his character, and therefore my picture of him will, perhaps, be more like him than it will be like any of the other pictures drawn of him. In private life he was good-natured, cheerful,

it is always inconsistent with dignity. He was very able as a minister, but with the elevation of mind necessary for great mischief. Profuse and ambition was subservient to his making a great fortune. He had more Mazarin than the Richelieu. I mean things for profit, and never doing great ones for glory.

He was both the best parliamentarian and the ablest manager of parliament that ever lived. An artful, rather than a plain speaker, he saw, as by intuition, the strength of the house, and pressed or receded accordingly; so clear in stating the matters, especially in the finances, that he was speaking, the most ignorant that they understood what they read. Money, not prerogative, was the basis of his administration, and he employed

CHESTERFIELD.

ed) must ruin it. Besides this powerful engine of government, he had a most extraordinary talent of persuading and working men up to his purpose. A hearty kind of frankness, which sometimes seemed imprudence, made people think that he let them into his secrets, whilst the impoliteness of his manners seemed to attest his sincerity. When he found any body proof against pecuniary temptations, which, alas! was but seldom, he had recourse to a still worse art; for he laughed at and ridiculed all notions of public virtue and the love of one's country, calling them "the chimerical, school-boy flights of classical learning;" declaring himself, at the same time, "no saint, no Spartan, no reformer." He would frequently ask young fellows, at their first appearance in the world, while their honest hearts were yet untainted, "Well, are you to be an old-Roman? a patriot? you will soon come off that, and grow wiser." And thus he was more dangerous to the morals than to the liberties of his country, to which I am persuaded he meant no ill in his heart. He was the easy and profuse dupe of women, and in some instances indecently so. He was excessively open to flattery, even of the grossest kind, and from the coarsest bunglers of that vile profession, which engaged him to pass most of his leisure and jovial hours with people whose blasted characters reflected upon his own. He was loved by many, but respected by none; his familiar

ity. He was ir-
rary, very placable to those who had in-
l him the most. His good-humour, good-
re, and beneficence, in the several relations
ather, husband, master, and friend, gained
the warmest affections of all within that
le. His name will not be recorded in his-
among the "best men," or the "best
isters," but much less ought it to be rank-
among the worst.

CHARACTER OF MR. PULTENEY.

Mr. Pulteney was formed by nature for so-
al and convivial pleasures. Resentment made
n engage in business. He had thought him-
lf slighted by Sir Robert Walpole, to whom
publicly avowed not only revenge but utter
struction. He had lively and shining parts
surprising quickness of wit, and a happy turn
the most amusing and entertaining kinds o

ed to the impetuosity and restlessness of his temper, made him incapable of conducting it long together with prudence and steadiness.

He was a most complete orator and debater in the house of commons; eloquent, entertaining, persuasive, strong, and pathetic, as occasion required: for he had arguments, wit, and tears at command. His breast was the seat of all those passions which degrade our nature and disturb our reason. There they raged in perpetual conflict; but avarice, the meanest of them all, generally triumphed, ruled absolutely, and, in many instances, which I forbear to mention, most scandalously. His sudden passion was outrageous, but supported by great personal courage. Nothing exceeded his ambition but his avarice: they often accompany, and are frequently and reciprocally the causes and the effects of each other; but the latter is always a clog upon the former. He affected good-nature and compassion, and perhaps his heart might feel the misfortunes and distresses of his fellow-creatures, but his hand was seldom or never stretched out to relieve them. Though he was an able actor of truth and sincerity, he could occasionally lay them aside to serve the purposes of his ambition or avarice.

He was once in the greatest point of view that ever I saw any subject in. When the opposition, of which he was leader in the house of commons, prevailed at last against Sir Robert

...and the people, and ...
ing his protection, the latter his supp
that critical moment his various jarri
sions were in the highest ferment, an
while suspended his ruling one. S
shame made him hesitate at turning
on a sudden, after having acted the p
long, and with so much applause ;
pride made him declare that he would
of no place ; vainly imagining that he
by such a simulated and temporary self
preserve his popularity with the pub
his power at court. He was mistaken
for the king hated him almost as much f
he might have done, as for what he ha
and a motley ministry was formed, wi
no means desired his company. The
looked upon him as a deserter, and he
into insignificancy and an earldom.

He made several attempts afterward
trieve the opportunity he had lost, but i

I may, perhaps, be suspected to have given too strong a colouring to some features of this portrait; but I solemnly protest, that I have drawn it conscientiously, and to the best of my knowledge, from a very long acquaintance with and observation of the original. Nay, I have rather softened than heightened the colouring.

THE END.







1870









